THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, NOVEMBER 12, 1831. No. 34.

"The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."—*Prov.* xiv. 10.

Why should we faint and fear to live alone,
Since all alone—so heaven has will'd—we die,*
Nor even the tenderest heart, and next our own,
Knows half the reasons why we smile and sigh?

Each in his hidden sphere of joy or wo,
Our hermit spirits dwell, and range apart;
Our eyes see all around in gloom or glow,
Hues of their own, fresh borrow'd from the heart.

And well it is for us our God should feel
Alone our secret throbbings: so our prayer
May readier spring to heaven, nor spend its zeal
On cloud-born idols of this lower air.

For if one heart in perfect sympathy
Beat with another, answering love for love,
Weak mortals, all entranced, on earth would lie,
Nor listen for those purer strains above.

Or what if heaven, for once, its searching light
Lent to some partial eye, disclosing all
The rude bad thoughts that in our bosom's night
Wander at large, nor heed Love's gentle thrall?

Who would not shun the dreary uncouth place?
As if, fond leaning where her infant slept,
A mother's arm a serpent should embrace:
So might we friendless live, and die unwept.

Then keep the softening veil in mercy drawn,
Thou who canst love us, though Thou read us true!
As on the bosom of th' aerial lawn
Melts in dim haze each coarse ungentle hue;

So, too, may soothing Hope thy leave enjoy,
Sweet visions of long severed hearts to frame:
Though absence may impair, or cares annoy,
Some constant mind may draw us still the same.

We in dark dreams are tossing to and fro,
Pine with regret, or sicken with despair,
The while she bathes us in her own chaste glow,
And with our memory wings her own fond prayer.

O bliss of child-like innocence, and love
Tried to old age! creative power to win
And raise new worlds, where happy fancies rove,
Forgetting quite this grosser world of sin:

Bright are their dreams, because their thoughts are clear,
Their memory cheering; but the earth-stain'd spright,
Whose wakeful musings are of guilt and fear,
Must hover nearer earth and less in light.

Farewell, for her, th' ideal scenes so fair,—
Yet not farewell her hope, since Thou hast deign'd,
Creator of all hearts! to own and share
The wo of what Thou mad'st, and we have stain'd.

Thou know'st our bitterness,†—our joys are thine,—
No stranger Thou to all our wanderings wild!
Nor could we bear to think, how every line
Of us, thy darken'd likeness and defiled,

Stands in full sunshine of thy piercing eye,
But that Thou call'st us 'Brethren:' sweet repose
Is in that word,—the Lord who dwells on high
Knows all, yet loves us better than he knows.

Keble's *Christian Year.*

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* Je mourrai seul.—*Pascal.*

† *Ps.* xxxi. 7. Thou hast known my soul in adversities.

TALES OF REAL LIFE.

For the Churchman.

TRUST IN PROVIDENCE.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread."—*Psalm* xxxvii. 25.

Sometime since I read an interesting little article in the Churchman, under the above quotation from the 37th Psalm, and it forcibly reminded me of an instance somewhat similar, though in rather a humbler sphere of life.

In one of the pleasant little villages on the banks of the Hudson, resided a widow, whose life, though humble, was not devoid of interest. During the early part of her married life, she enjoyed much of domestic happiness; her husband being engaged in an extensive and profitable employment, was enabled to maintain his family in a respectable manner. At this period of her life she became a member of the Protestant Episcopal Church, and by her attachment to its doctrines and forms of worship, as well as by her upright course of conduct, showed herself worthy of the station she had assumed. She had not enjoyed the comforts of domestic life many years, before her husband failed in business, and giving up the whole of his property to his creditors; his family was left dependent upon his exertions for support. Having been bred a mechanic, he commenced working as a journeyman, and still continued to support his family in a very comfortable manner for several years. At the commencement of the late war, however, he entered the army as an officer of subordinate rank, and was stationed at the Narrows, a few miles below this city. After remaining there a short time, his wife received information that he was very ill, and that it was doubtful whether he would recover. Upon the receipt of this intelligence, notwithstanding the reduced circumstances in which she was then placed, all the feelings of a Christian wife were awakened. She resolved on visiting him immediately, and left home on the following day, with her eldest son, a lad of about nine years of age, for this city. When she arrived here she learned that her husband had died two days previous. To her, this was a severe affliction. Those only can judge of her feelings, who have been placed in a similar situation. When two persons, bound together by the most endearing ties—who have travelled through the rugged path of life, participating in each other's joys, bearing each other's sorrows, and exerting themselves to render each other happy, are separated by the hand of death, it leaves the survivor as the whirlwind leaves a tree—standing alone and solitary, while its companions are bowed to the dust. So it was with the widow;—she was now "a stranger in a strange land," without a human friend to aid her with counsel or advice. But here she found the consolations of the religion she professed—a religion which taught her to place her dependence on that Almighty Being, who hath promised to be the "Father of the fatherless, and the widow's God;" and she realized that He was able to sustain her in the midst of her afflictions.

On the following day she resolved on visiting the place where her beloved husband had died, and learning the particulars of his death; and accordingly took passage, accompanied by her son, in a small vessel, and left the city with a favorable breeze for the Narrows, but had only proceeded a few miles, when a sudden gust of wind struck the vessel, and it instantly capsized. There were thirty-two passengers on board, six of whom perished. The widow and her son were in the cabin, nor could they be extricated until the vessel was towed to the shore by some persons who came in boats to their assistance.—When they were taken from the cabin animation was suspended, but by the advice of a physician who was providentially present, they were wrapped in blankets, and conveyed to the dwelling of a hospitable farmer on the Long Island shore, where, by kindness and attention, they were soon restored. I have often heard the widow relate the following, with the liveliest emotions of gratitude:—"I awoke," said she, "as from a dream, and looking with astonishment upon the strange countenances which surrounded me, no one of which I had any recollection of ever having seen before, I inquired where I was? 'Be not alarmed,' said the old gentleman, our venerable host, '*you are among Christians!*' This quieted all my fears; but I could not bring to my recollection the trying scene through which I had just passed."

The widow and her son returned to this city completely destitute; but she continued to trust in that kind providence, who had sustained her thus far; and, faithful to His promise, he did not "leave nor forsake" her, but raised up friends to comfort her in the hour of distress. She went to the house of a family with whom her husband had been acquainted, where she was received with that genuine hospitality, which is a distinguishing characteristic of the Christian. Although a stranger to them, yet, for the respect and esteem they had for her deceased husband, and from the trying situation in which she was placed, they treated her with great kindness, and did all in their power to alleviate her sorrows.

After visiting the place where her husband had died, the widow returned to her home. A new scene now presented itself to her view—she was left with four little children, dependent upon her for support, the eldest of whom was but nine years of age. The prospect was truly a gloomy one, but her heart did not fail within her; she resolved to use every exertion on her part, and trust the issue to Him, who feeds the young ravens when they cry, and who would not suffer the widow's cruise of oil to fail.

Soon after her return, the widow went to the house of the Lord, to offer up her thanks to her heavenly Father, for her safe deliverance from the perilous scenes through which she had passed. After the litany, the venerable pastor, who had ever shown himself to be a Christian minister and friend, by his sympathy and kindness, read, in his usual affecting manner, the *five first* verses of the 34th Psalm, beginning—

"Through all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ."

The psalm seemed so appropriate to the case of the widow—it had undoubtedly been selected by the worthy rector for the occasion—that she could not refrain from tears. She looked back upon the trying scenes through which she had passed, and which now seemed to arise with freshness in her memory; she reflected upon the fellow-beings confined in the same cabin with herself, six of whom found a watery grave, and she felt convinced that if it had not been for the extraordinary exertions of the physician, and the hospitable family who came to their relief, she and her son would both, at that time, have been "slumbering beneath the clods of the valley."—She had, indeed, been most "dangerously beset," most "wonderously retrieved;" and she felt as if she could call upon all present in the language of the Psalmist—

"O! magnify the Lord with me,
With me exalt his name;
When in distress to him I call'd,
He to my rescue came."

With a grateful heart, and a lively sense of God's merciful kindness, she resolved to continue ever to put her trust in Him, who had been so kind a father and protector.

By the most untiring industry, the widow was enabled to rear up her children to such an age that they were enabled to provide for themselves. She had ever endeavored to impress upon their minds the great importance of maintaining a good character, and when they had grown up, she had reason to thank God, that her good counsels had not been given in vain.

About three years since, the widow was called to "rest from her labors;" and although the nature of her disease was such as to deprive her of reason during the greater part of her last illness, yet, during her lucid intervals, she evinced the most perfect resignation to the will of her heavenly Father, declaring herself willing to live or die, according to his pleasure. The dark valley through which she was about to pass, was indeed cheerless and gloomy, but beyond was a bright and beautiful prospect, where every cloud is dispelled by the cheering beams of the Sun of Righteousness—where cares and sorrows cannot come, and where joys and pleasures are "unfading and eternal." F. T. P.

New-York, Oct. 31, 1831.

VARIETIES.

A CHURCHMAN'S DYING PROFESSION.

"As for my religion," says Bishop Ken, in his last will, "I die in the Holy Catholic and Apostolic faith, professed by the whole Church before the disunion of East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross."

A faith holier to live by, or, to die in, more comfortable, has not been, cannot be professed. If the tree be judged by its *root*, it springs direct and vigorous, from the true and living Word; a noble, healthy, ever-spreading shoot, whose shade is upon all mountains, and by all pleasant streams, whose leaves wave every where for the refreshing of the nations. If the tree be known by its *fruit*, it has borne Hooker, and Walton, and Jeremy Taylor, and Ken. Let me die the death of the righteous; and let my last end be like his!

Banner of the Church.

HEAVENLY MINDEDNESS.

In that world lies the inheritance of the sons of God,—the inheritance incorruptible, undefiled, and which fadeth not away. In that world are gathered many of their dear brethren in the Lord; and there the whole family, in due time, shall be collected. In that world dwells Christ their Redeemer, the object of their supreme delight; "whom having not seen, they love; and in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory."* In that world they expect to see him face to face, to abide for ever in his presence, and to be assimilated to him in holiness, glory, and bliss. Say then, is it wonderful that they should be heavenly minded? Rather, would it not be wonderful were it otherwise? Sooner shall the captive in a foreign land cease to think of the dear country and home from which he is severed, the wretched miser cease to think of his hoarded treasures; or the heir apparent of a crown and kingdom cease to think of the period when he shall ascend his throne,—than the children of God will live day after day, without feeling their hearts ascend to heaven. The cares, and business, and temptations of the world, may for a time fix their attention, engross their thoughts, and chain them to the dust. But anon they spring on high like a bird escaped from the snare of the fowler, and enter the world where they desire eternally to dwell. Their meditations of heaven, and heavenly things, are so sweet and refreshing to their souls, that they delight to return to them, and break them off with reluctance. With the prophet they can appeal to God himself; "O Lord the desire of our soul is to thy name, and to the remembrance of thee."*—*Rev J. Barr.*

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* 1 Pet. i. 8.

* Isa. xxvi. 8.

DEPORTMENT.

Men study Lord Chesterfield to improve their manners and deportment; but the writings of St. Paul would more radically form their habits, from the gentle influence of pure principles. It would be too mean an epithet to call the apostle an instructer of politeness: but surely the person whose general carriage was affected by this one idea, he "suffereth long and is kind," would be more elegantly tutored, than by all the forced civilities or affected grimaces which are attached to fashionable education. Let the Christian study this separate feature of charity, and form it into his deportment, and he would find it to adorn the doctrine of God his Saviour in all he did and uttered: and lastly, when applied to the temper, how many asperities would it chasten,—how many evils soften,—in how many trials make him conquer.

SCOFFERS.

A gentleman in a stage coach, attempted to divert the company, and display his hostility to the Scriptures, by throwing them into ridicule.—"As for the prophecies," said he, "in particular, they were all written after the event took place." A minister in the coach, who had previously been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception;—'Knowing this *first*, that there shall come in the latter days, *scoffers*.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped. Selector.

DEVOTION.

Prayer is impiety and praise a folly, if the one be not a real instrument of obtaining important benefits, and the other an authorized and acceptable offering to the Giver of all good. But when once those points are determined,—and they are necessarily involved in the truths of Christianity,—then, whatever improprieties may be chargeable upon the devout, an error of incomparably greater magnitude rests with the undevout. To err in modes of prayer may be reprehensible; but not to pray is mad. And when those whose temper is abhorrent to religious services, animadvert sarcastically upon the follies, real or supposed, of religionists, there is a sad inconsistency in such criticisms, like that which is seen when the insane make ghastly mirth of the manners or personal defects of their friends or keepers.—*Natural History of Enthusiasm.*

SPIRITUAL PERSCEPTION.

How is it that some preachers labor in divine things night and day, but labor in vain? How can they turn over the Bible from end to end, and fail to feed the flock over which they are made overseers? They take not the spirit with the word. A spiritual understanding must be given; a gracious perception—a right taste. A minister needs a tender and devotional spirit; if he possesses these, so as to carry a savor and unction into his work, he will have far more weight than other men. This is the result of a devotional habit. To affect feeling is nauseous, and soon detected; but to feel is the readiest way to the hearts of others.—*Cecil's Remains.*

MISSIONS.

From the Periodical Missionary Paper, for November.

ST. AUGUSTINE.

Among the undertakings of the Domestic and Foreign Missionary Society, which recommend themselves to the attention of its pious benefactors, is the establishment of the Church in East Florida.

This undertaking has been carried on to final accomplishment, under the auspices of the Society, by their missionary, the *Rev. Raymond Alphonso Henderson.*

The Society's mission is located in the city of St. Augustine, which is situate on the eastern coast of the peninsula, in latitude 29 degrees 58 seconds North, and the church edifice is built upon the former site of the first Christian church, which was erected by Europeans in North America.

Some interesting recollections are associated with the locality and other circumstances of this mission, to which it may here be well to refer, especially to those connected with the early endeavors to establish the Church of Christ.

The efforts of persons to extend the blessings of religion to this region, are coeval with the discovery of the country. Indeed, in those days, all who engaged in any project of discovery or conquest, whether actuated by the hope of individual benefits, or of national aggrandizement, declared an intention and desire to propagate Christianity among the natives.

Twelve Dominicans accompanied the expedition of *Soto*, in the year 1527, as missionaries, whose object was the conversion of the Indians, an undertaking, which, under the circumstances of the case, evinces their entire self-devotion. No foreign dangers could intimidate them; no hazardous absence from all that is grateful to the natural feelings of man, could deter them from entering upon this holy work; but with an ardent zeal and unwearied diligence; with appetites subdued to all the distresses of want, and minds superior to all the terrors of death, these men, deeply imbued with the missionary spirit, began the difficult labor of Christianizing the aborigines of Florida.

Their efforts were not, however, attended with success; their connexion with the conquerors of the country excited distrust, and the crimes and cruelties of their armed companions, cast a dark shade of suspicion on their motives and views, when they pressed on the natives the religion of purity and peace. Rejected and disheartened, they relinquished their pious undertaking, and reported to their superiors, that the natives would not listen to their instructions, or, as it is more happily expressed in the original, "*Los Indios no quieren oir sermones.*"

Nothing daunted by this failure, other religious persons, of the same order, immediately renewed the attempt to spread the light of Christianity over this benighted region. They located themselves on the eastern coast, at the place where, many years after, the city of St. Augustine was built, and erected a church on the spot where now stands the Episcopal Church edifice. The unceasing hostility of the Indians soon obliged these friars to abandon their settlement; not, however, until the natives had killed several of their number.

At the same place, in the year 1562, Francis Ribault, and his unfortunate companions, made a settlement. The location of this settlement has been placed by some about eight miles further south, but those who place it here are no doubt correct, from the description given of the place, and the particular advantages which it possessed in the means of defence against the natives.

The massacre of these unhappy men occurred in 1565: the details of this affair are too well known to require repetition.

A few years afterward, the settlement of St. Augustine was commenced.

Soon after the city of St. Augustine was founded, the Franciscans built a convent there, and [illegible] the conversion of the Indians; to promote which, several missionary stations were established, at convenient points, through the country. These efforts were continued for a long series of years with a degree of success, not, however, without some interruptions caused by the destruction of the city, in 1666, by an English squadron; by the breaking up of extensive settlements in the interior, by the troops under Governor Moore, of South Carolina, in 1704, and at a later period, by Governor Oglethorpe, of Georgia.—Yet congregations of Indian Christians existed until the cession of the Province to the British, in 1763. One, which deserves particular notice, was located without the gates of the city of St. Augustine, but within the fortified lines. These Indian converts had a small town, and a stone church, remarkable for having a steeple of curious construction, the whole being built by the Indians.

In 1768, the venerable Society for Propagating the Gospel in Foreign Parts, appointed a catechist to instruct the Indians at Mosquito, and in the following year a missionary was sent; the one remained until 1778, the other until 1784.

At St. Augustine, the English worshipped, in the first instance, in the building which stood on the "old church lot," which had been the Bishop's palace; and afterward in a church situate on George-street, which had been repaired and fitted up for the purpose, and of which the Rev. *Mr. Forbes* was Rector. The lands north of the city, extending from the gates to the outer lines, were given by Governor Grant to the Church as a glebe. For some considerable time previous to the recession of the Province to Spain, in addition to the members of the English Church, a number of *Greek Christians* attended the Protestant Episcopal services. These members of the Greek Church, were part of a colony introduced by an English company from Minorca, Majorca, the Grecian Islands, and Smyrna, and located about 60 miles south of the city, where a town was built and called New Smyrna. After nine years of servitude, they found means to represent to the British authorities their grievances, and were set at liberty by order of the court. They then removed to the city, were assisted by the inhabitants, and soon comfortably settled. Their descendants now form a considerable portion of the inhabitants of the town. These people are, no doubt, the only portion of the Greek Church that has ever been settled on this continent.

When this province was ceded to Spain in 1783, the Protestant Church ceased to exist. The Episcopal Church edifice was pulled down, and the stones used in the erection of the present Romish church, as were also the materials of the British Colonial Government House, and the German church at *Tolomata.*

Although the Church was extinct as a visible body, yet some few scattered persons with praiseworthy constancy, adhered to the true faith, and from the circumstance of possessing the Book of Common Prayer, were enabled to worship God in the use of our invaluable Liturgy. In one instance, the Morning Service was regularly used by a large family during forty-five years.

Upon the cession of the Floridas to the United States, things assumed a more favorable aspect.

Soon after the change of flags, which took place in July, 1821, the American residents of St. Augustine determined on procuring the services of a Protestant clergyman, and agreed that he should be of the Episcopal Church. Application was made, and the Rev. *Andrew Fowler* went there, under the auspices of the Young Men's Missionary Society of Charleston, S. C.

He officiated from the 2d of October, 1821, until May, 1823, excepting an absence of five months. He was succeeded by the Rev. *Mellish J. Motte*, who remained about seven months. This gentleman, in addition to his connexion with the Society above mentioned, acted under an appointment of the Domestic and Foreign Missionary Society.

The Rev. *C. E. Gadsden*, D. D., made a visit to St. Augustine, during the months of October and November, 1824.

The Rev. *E. Phillips* officiated during the months of April, May, and June, 1825. During the residence of this gentleman, the corner-stone of an intended church edifice was laid, but afterward removed.

The Rev. *Philip Gadsden* officiated from 15th of August, to the 26th of October, 1825. From this time, all efforts ceased, and all hope of establishing the Church was given up.

The Domestic and Foreign Missionary Society, however, had not lost sight of this interesting region. The difficulty in procuring persons possessing the various and peculiar qualifications requisite for this laborious work, and willing to undergo all the accumulated distresses, ever ready to overwhelm a faithful missionary, and of getting money to support them, necessarily delayed the execution of the benevolent plans of the Society.

Under the auspices of this Society, the Rev. *Ralph Williston* went to Florida, and among other places, visited St. Augustine, remaining there during the month of March, 1828.

On the 26th of January, 1829, the Rev. *Raymond Alphonso Henderson*, a missionary of this society, arrived at St. Augustine, from Philadelphia, where he had very recently been admitted to holy orders; he officiated until the close of May following, with acceptance, and then visited the north in order to solicit aid toward building church edifices. Having succeeded in a good degree, he returned and resumed his functions. The money obtained through his agency being divided into three portions, one was applied to St. Augustine, and the others to Pensacola and Tallahasse. He continued his anxious and difficult labors; and having surmounted every obstacle, he entered, at the close of 1830, upon the erection of a church edifice, as the concluding step in his efforts to establish, in certain perpetuity, the services of the Church in that region. This edifice, represented in a plate prefixed to the Missionary paper from which this account is taken, is built of hewn stone, in the gothic or pointed style, from a design by *Peter Mitchell*, Esq. Its dimensions are 50 by 35 feet, and from the ground to the pinnacles of the tower 43 feet: presenting altogether from the chasteness of the design and the harmony of its parts, a happy combination of the useful and agreeable.

It stands, as before-mentioned, upon the spot where stood the first church erected by Europeans in our country. On this lot was built a second church edifice, and afterward the Episcopal palace, and then the British Colonial Government House, the ruins of the first building being used in the foundation of the last.

This latter building was struck by lightning and much injured, was pulled down, and the materials used as before stated. The foundations, however, remained until this time, when they were dug up and used in the present church. The lot is vested by act of Congress in the Episcopal congregation, and is unalienable. It fronts on the south side of the public square, 153 feet, and has an average depth of about 90 feet: to the west it fronts on St. George's street. The congregation is incorporated under the title of "*The Church Wardens, and Vestrymen of Trinity Church,*" which latter name is of course applied to the building.

The church is finished so far as building is concerned, and is *out of debt.* It was opened for public worship on the first Sunday in June last. An organ, and some interior fittings, are yet wanting to complete it. The Rev. R. A. Henderson is its present Rector.

GREEN BAY.

Extracts from the Letters of the Rev. Mr. Cadle.

July 11th, 1831.—I have spoken to a very large number of adults and children on the subject of the school, but with little success. I have also, on numerous occasions, addressed small parties of Menominees on the subject of Christianity. In some cases I have found a strong aversion to any change in the condition and character of the Indians; in most, a most deplorable indifference with respect to the things that make for their present improvement, and eternal peace. Several instances have occurred of positive refusal to hear me speak concerning the Christian religion. A willingness has sometimes been professed to become instructed in the truths of the Gospel, provided some particular chief would first set an example of attention to the teachers of religion.

July 22d, 1831.—In my last report I alluded to occasional conferences with small parties of Indians, respecting which, and such as I have held subsequently, I write the following particulars. On the 22d of May, I instructed three Menominee adults in the truths and precepts of the Gospel. They listened with attention for the space of an hour, but wished to consult with one of the chiefs before coming to any decision. Ascertaining, a few days after, that one of these three had lately committed a murder, I endeavored to impress him with the greatness of his crime, of which he appeared utterly insensible; replying only, that he did this act unconsciously, when intoxicated, and that he was ready to be killed in his turn, if the friends of the deceased thought proper thus to punish him. I attempted, on the 27th of the month above mentioned, to teach a Chippawa and Ottawa from the south. The former only expressed his sentiments respecting religion and education. He had a vehement aversion to any change whatever in the condition of the Indians, maintaining that God would not have placed them in a state that was not good. I remarked to him, that, at an early period, when the human family was small, they believed alike respecting God and the worship which he required; but that as they increased and spread themselves throughout the earth, they forgot or corrupted the truths which they had been taught by revelation; some nations falling into certain errors and evil practices, and other nations into others—that errors were various throughout the world, while truth was one, and alone came directly from God—that as God is light, and in him is no darkness at all, the inheriting of errors is no proof of their being agreeable to his will—and that though he has winked at the times of the ignorance of Indians, yet he now commanded them to repent, and to receive the knowledge of salvation through Christ Jesus. With regard to the Mission School, the Chippawa observed, that a person living in this settlement had told him that it was necessary for the Indians to pay for the instruction of their children at it; to which I replied, that it was not true, and that the person alluded to had received a written statement from myself, asserting expressly that the children of Indians would be gratuitously taught.

On the 30th of May, I taught six adult Menominees from La Butte des Morts, respecting the creation of the world by God's almighty will, the formation of man, his loss of goodness, the promise in the word of God of a Saviour, the fulfilment of that promise in his advent, his signs and wonders and mighty works, his death and resurrection, his charge to his ministering servants to preach the Gospel to every creature, and his infinite love for men; concluding with repeating two of his gracious declarations—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." On their withdrawing, they promised to return on the following day, which promise the majority of them did not keep, being, perhaps, influenced by evil-disposed white men.

In the early part of June, I was visited by the principal Chief of the Menominee tribe, to whom I explained the design of the school, at some of the exercises of which he was present on my invitation.

I conversed, on the 17th of that month, with four Menominee young men from the north, to whom I spoke of the origin and fall of man, of the death of the Son of God for the salvation of the sinful, of the necessity of trusting in and loving Him, and of the character of his commandments: on the 19th, I likewise instructed two Menominee adults: on the 26th, I taught three Menominee adults: on the 30th, conversed with about twelve or fifteen concerning Christianity and the Mission School: on the 10th of July, taught five Menominee adults: on the 16th, addressed about 250 Menominees: and on the 17th endeavored to instruct some Winnebagoes in the doctrines and duties of the Gospel, telling them that God was great, every where present, and almighty; that he so loved the world as to give his only-begotten Son for the salvation of sinners; that we must trust in Christ, who died for us, and keep his commandments; that he has commanded us to love God with all our heart and soul, and all men as ourselves; that our thoughts must be pure, our words be true, and our hands be kept from picking and stealing. On the 19th, I spoke of the school to a Winnebago chief, and a small party of that nation, who thought that it would be very difficult for the Winnebago children to become educated; the head of this party said he would not object to sending his own children to the school, if the principal Winnebago chief should approve of such a course.

To be continued.

BIBLICAL CRITICISM.

HENGSTENBERG ON THE PROPHECIES RELATING TO THE MESSIAH.

Concluded from p. 129.

Chap. lvi. 9–lvii. 21. This portion constitutes a new section. In the preceding, the prophet had announced the great honor which should be given to the theocracy, and the admission of the Heathen, with the express remark, that none but such as fear God should be partakers of the blessings which Jehovah would impart. Here he introduces a picture of the ruling corruption, in order to show that the greater part of the nation, if it continued in its present state of wickedness, need entertain no hope of participating in these blessings. The state of the people, as the prophet delineates it, is that of his own time, not of the time of the captivity. Foreign enemies shall lay waste the country. These are described under the image of wild beasts, *v.* 9. Compare Jer. chap. xii. 9; Ezek. chap. xxxiv. 5. For the prevailing corruption calls down divine chastisement. The teachers and leaders of the people neglect their calling; their avarice is insatiable; they lead a life of luxurious gluttony, *v.* 10–12. The righteous are removed unpunished,—they have almost entirely vanished, chap. lvii. 1, 2. Idolatry, here represented by an usual figure as adultery, infidelity to Jehovah, the lawful spouse, is pressed home on the revolting people, *v.* 3–8. Instead of seeking aid from Jehovah, their true defence and covenant God, they endeavor by messages and presents to secure the assistance of foreign kings, and apply their last efforts in vain to help themselves, *v.* 9, 10. Foolish fear of circumstances, which were not to be dreaded, has brought the people to these worthless attempts, and to this forgetfulness of God, in which his long-suffering only served to strengthen them, *v.* 11. But now will Jehovah cease to continue it, and will bring upon them severe punishments, from which all their idols and human helpers shall not be able to deliver them. Afterward he will again have mercy on them. But his salvation, which he offers at the same time, both to Jews and Heathens, (compare *v.* 19, with Eph. chap. ii. 17,) shall be imparted, not to the whole people, but to those only who fear God. Sinners are excluded from it, and exposed to yet severer punishment, *v.* 12–21.

Chap. lviii. In this chapter the denunciation is continued. Another part of the nation adhere indeed outwardly to the religion of their fathers, but persist in the hypocritical folly of imagining that they can honor God by external service, without true repentance and improvement of heart; and in this way acquire justification before him. Consequently, they abandon themselves recklessly to all kinds of vice. But it is only by sincere improvement, that the divine favor will be imparted to them, and they enjoy a rich benediction, and freedom from the evils which the declension of the people is bringing on them.

It is an error to conclude, with Gesenius, from the expression "*old* wastes," in *v.* 12, that this portion was composed at the end of the captivity. Compare Deut. chap. xxxii. 7. The devastation of the country, which the prophet, in chap. lvi. 9, and chap. lvii. 12, 13,—going back into the real present, from that which lay before his spiritual imagination,—had announced as future, here appears in the vision before him, as having already taken place.

Chap. lix. Here, also, the reproof is carried on. The people were always inclined to seek the cause of their unhappiness, not in themselves, but in God. The prophet meets their doubts, by showing that God's omnipotence and omniscience are always the same; but that he could not possibly send deliverance to the people, on account of their unrighteousness, violence, and bloody wickedness, and must, therefore, give them up to misery, *v.* 1–15. On account of their abandoned condition, they will be visited with severe punishment, and the divine chastisement must extend also over the Heathen, *v.* 16–19. But in the end, a deliverer will appear for the penitent part of the people,—a new covenant be established which shall last for ever, and the Spirit of Jehovah be imparted, *v.* 20–21. It is evident, and it is acknowledged by Aben-Ezra, Kimchi, and Rosenmueller, that none but the Messiah can be referred to by גואל in *v.* 20. Compare Rom. chap. xi. 26. Gesenius has not explained his views of this passage. On the one side, he must find it difficult, with any degree of probability, to substitute any other subject in place of the Messiah, (the subsequent verse will not suffer him to think of Cyrus;) and on the other, it must cost him a victory to recal his hypothesis, according to which, a personal and real Messiah is never introduced in the second part of Isaiah.

Chap. lx. In this chapter, the contents of the last verse of the preceding, are further carried out. The glory of the new kingdom of God, of which all Heathen nations are to be partakers, is delineated under an abundance of figures, taken from the earthly theocracy. The references to the deliverance from the captivity are but weak. The prophet addresses the believing penitent part of the Israelites, who formed the kernel of the old theocracy, and the stock of the new. Compare chap. li. 1. According to chap. lvii. 20, 21, and chap. lix. 20, the wicked shall have no part in the offered salvation. Whilst darkness covers the whole kingdom of this world, a splendid light extends over the commonwealth of Israel, and it is glorified by the gracious presence of Jehovah, *v.* 1, 2. (Darkness is an image of sin, error, evil; light, of favor and righteousness, of the knowledge of God, of salvation.) The Heathen nations and their kings hurry on to enjoy the beams of this illumination, *v.* 3. Hereupon is described the march of the nations to Sion, *v.* 4–11, 13, in order to do homage to Jehovah, and to Israel his people. They approach in thronging numbers; they bring back the scattered Israelites with the care of a nurse for the child that has been intrusted to her. (Here are traces which mark, as the nearest object referred to, the deliverance from the captivity; but if the language be considered in connexion with the principal subject of the prophecy—the period of the Messiah's kingdom—it will be nothing more than a figurative description of the respect which the Heathen will entertain for the covenant people, after their admission among them.) They come from east and west, with camels and in ships, and bring rich presents, each nation bearing the most valuable productions of its country, —the Sabeans gold and incense, the nomad tribes of Arabia, flocks. (It is hardly necessary to remark, that this whole description is figurative throughout. The admission of the Heathen nations into the theocracy, is figuratively represented as a march to Jerusalem,—its seat in the time of the prophet. In the east, presents are tokens of honor. The thought which lies at the bottom of the description is this: the Heathen will show the deepest reverence to Jehovah, and to his people, among whom they expect to be received. The designation of particular people serves to mark the general idea more graphically by specific cases.) The splendor and distinction of the theocracy shall become so great, that even its earlier bitterest enemies will subject themselves to it, *v.* 12, 14. Universal honor and affection shall take the place of former contempt and enmity, *v.* 15, 16. Rich happiness, peace, righteousness, shall prevail among the increasing covenant people, *v.* 17, 18. 21, 22. Jehovah himself will dwell among his people; the glory of his grace will enlighten every darkness, *v.* 19, 20.—This prophecy, which began to be fulfilled at the first appearance of Christ, is yet, in a great degree, to be accomplished. Compare Rev. xxi. This will take place when the fulness of the Gentiles shall have come into God's kingdom, and whatever opposes it shall be destroyed, and his glory have begun.

Chap. lxi. The Messiah is introduced speaking. He announces to the true people of Jehovah among the Israelites, that Jehovah hath commissioned him not merely to proclaim, but also to impart to them deliverance from their wretched condition, righteousness, and joy, *v.* 1–3. (That the Messiah is the speaker, and not, as some late modern interpreters suppose, the prophet, is proved, partly by a comparison of parallel places in chaps. xlii., xlix., and l., and partly from Luke, chap. iv. 21, where Christ himself declares in the synagogue at Nazareth, that the prophecy relates to him.) The depressed theocracy will then be restored and elevated to high dignity; the Heathen will dedicate their services to it with deepest reverence: for Jehovah, according to his justice, [illegible] it to distinguished honor, *v.* 4–9. His people reply, and express their joy at the promise, and their firm confidence in its fulfilment, *v.* 10, 11.—In this chapter, also, the figures are taken from the earthly theocracy, and the re-establishment of the state after the Babylonian captivity, (*v.* 4;) or else these particulars have floated before the eye of the prophet at the same time.

Chap. lxii. The prophet, with whom all the faithful must unite, ceases not to supplicate Jehovah for the deliverance of his people, immediately by freedom from the captivity, principally by the sending of the Messiah, *v.* 1. 6, 7. They shall be favored and honored, *v.* 2–5. No enemy shall any more disturb or injure them, *v.* 8, 9. Returned to their own land, and recompensed by Jehovah for all the evils that they have sustained, they shall form a holy people, consecrated to his service, *v.* 11, 12.

Chap. lxiii. 1–6. In this section is announced the conquest of the enemies of God's people, which is connected with the delineation of their glory, announced in the former chapter. These enemies bear the name of Edom, agreeably to prophetic usage, which designates the enemies of Messiah's kingdom by the name of some nation particularly hostile to the early theocrary, as the Edomites were. Compare Lament. chap. iv. 21, 22; Ezek. chap. xxxv.; Psalm cxxxvii. 7; Obad. *v.* 11. (Gesenius, following the track of some other interpreters, understands all this literally, of some slaughter which Jehovah would effect among the Edomites, properly speaking. But in opposition to this view, these considerations are urged; First, A comparison of numerous similar places in the prophets, in which, after describing, as here, the blessings of the Messiah's time, a *general* punishment of the enemies of the theocracy is announced. Compare, for example, Joel, chap. iii.; Ezek. chaps. xxxviii., xxxix.; Micah, chap. v. 14, and other places.—Secondly, The 6th verse of this chapter, where Jehovah says, he has trodden down *peoples*, עמים which, as well as the whole elevated character of the section, is in favor of a general punishment.—Lastly, The comparison of chap. xxxiv., when in *v.* 1–4, a general judgment of the nations is denounced; while in *v.* 5, Edom is named, and evidently as a particular, specific example. Compare Rosenmueller in loc.) The arrangement of the portion is dramatic, and the style in the highest degree poetic. The prophet sees in vision a mighty hero approaching in blood-stained garments, and asks who he is. The hero returns an answer expressive of his divinity, *v.* 1. The prophet replies by inquiring why his garments are red, as if he had trodden the wine press, *v.* 2. The divine hero answers, that they are red with the blood of his enemies, destroyed by the immediate operation of his own omnipotence, and not, as formerly, by means of human instruments, *v.* 3–6.—That the fulfilment of this prophecy, the figurative character of which throughout, it is impossible not to recognise, is for the most part yet to take place, is clear from Revelation, chap. xiv. 18, ss., and chap. xix. 12, ss., where it is repeated almost in the same words.

Chap. lxiii. 7–lxiv. 11. Here the prophet places himself in spirit in the time when the unhappy people, rejected by Jehovah on account of their sins, were suffering the distresses of the Babylonian captivity, and in their name directs to him a penitent confession, and a prayer for mercy and deliverance. The course of thought is as follows. The people sorrowfully call to mind the great benefits which Jehovah had formerly shown them by his messenger, who openly revealed his will, (מלאך פניו *v.* 9,) *v.* 7–9. They acknowledge that they have lost these favors through their own fault,—their own punishable apostacy, *v.* 10. With intense desire they look back to the time, when, through Moses, Jehovah honored himself in them, and afforded them miraculous aid, *v.* 11–14. They earnestly supplicate for mercy, reminding God of his former connexion with them, and of the love that he once bore them, not even now to be possibly disowned, while they are altogether destitute of human assistance, *v.* 15, 16. They pray Jehovah no longer to withdraw from them his gracious aid for their conversion, *v.* 17; to take to heart the lamentable state into which they have fallen,—they, his people, whose impotence would be regarded as a proof of his own also, the destruction and desecration of his sanctuary, *v.* 18, 19; to help them by his almighty power, as he had formerly so often miraculously helped them, chap. lxiv. 1–3. [Eng. Trans. 4.] Not in Jehovah, but in the people alone, lies the fault of their unhappiness. He, the holy and righteous One, can favor the obedient only. But they are sunk in sins and vice, which cannot but draw on divine punishments, *v.* 4–6. [*v.* 5–7.] Still, while they submissively confess this, they entreat Jehovah, not to forget his old affection for his unfaithful children, but to forgive them, *v.* 7, 8. [*v.* 8, 9.] They endeavor to affect him by a new description of their wretched condition, *v.* 9, 10, [*v.* 10, 11,] and concludes by asking whether he can quietly behold it any longer, *v.* 11, [12.]

Chap. lxv. This chapter contains Jehovah's answer to the prayer of the people in the preceding, and a justification of his conduct toward them. He shows first his favor and mercy from the calling of the Heathen, whom he had determined to admit into his kingdom, without any merit of their own, and without being sought by them, *v.* 1. (That this verse must be explained, with Vitringa, Lowth, Dathe, Koppe, and others, of the calling of the Gentiles, and cannot, with Grotius, Rosenmueller, and Gesenius, be referred to the Jews, is evident, both from the plain testimony of the apostle Paul, in Rom. chap. x. 20, 21, where it is expressly applied to the Gentiles, and the next verse to the Jews; and also from the words themselves, which require this meaning. For the phrase גוי לא קרא בשמי "a nation that was not called by my name," cannot possibly designate the Israelites. Were we to allow the translation of Gesenius, (for which, however, there are not satisfactory reasons,) "a nation that does not name itself by my name;" yet, in opposition to his remark, that the revolting part of the nation would no more be called Jehovah's people, what is said in chap. xlviii. 1, 2, may be adduced, from which it appears, that the revolting part themselves, through carnal national pride, always attached a particular importance to the dignity and title of God's people. Compare Gesenius in that place. Internal falling away from God is very consistent with a claim to outward privileges. Compare chap. lxvi. 1–6.) Then again he shows the same, from the numerous attempts he had made to lead the Israelites to salvation. But since they have rejected all that he hath done for them,—since they have defiled themselves with every kind of idolatry, at the same time imagining that they have thereby attained a peculiar sanctity; his justice requires him to punish them, and to visit on them their sins, and those of their idolatrous fathers whose measure they have filled up, *v.* 2–7. Still, he has not rejected the whole nation, but he will deliver the pious part of it, and restore them to happiness, *v.* 8–10. (This promise refers to the deliverance from the captivity, but also, principally, as the subsequent context shows, to the times of the Messiah,—the weak beginning, and the glorious completion of which, appeared to the prophet in connexion. This is evident, from the different fate of the pious and of the irreligious part of the nation, which is here announced in the most definite manner. The pious participate in the blessings of Messiah's kingdom, whilst the irreligious are subjected to punishment, under which they are even yet groaning.) But still severer punishments than they have yet endured, shall overtake the ungodly and apostate. Abandoned to every distress, their fate will be the more intolerable, inasmuch as they must be witnesses of the deliverance of their favored brethren, *v.* 11–15. These shall then be partakers of the great blessings, (delineated under the most splendid figures,) which God will communicate to the members of his kingdom, after he has brought on its glorified condition. A state of things altogether different shall be introduced for them. Sin, with its consequences, sickness, premature death, destruction in irrational nature, and in general, all evil, shall cease. The condition of mankind before the original fall shall return; and God shall be connected with his people in the most intimate degree, *v.* 16–25.

Chap. lxvi. The topics contained in this chapter are similar to those of the former. The rejection and punishment of the ungodly part of the nation, as of all the enemies of the divine kingdom, the blessing of the pious part, and their union with the Heathen, so as to form one spiritual kingdom of God,—one priestly people of Jehovah, constitute its contents. The Jews who were contemporaneous with the prophet, placed their confidence particularly in external religious works, and prided themselves in their temple and divine service. The prophet declares that Jehovah, the Lord of heaven and earth, has no need at all of the temple and its service, which were established merely out of condescension, and on account of human weakness. He has pleasure only in a broken heart, which he desires as the only sacrifice worthy of him. Offerings presented without the disposition produced by faith, will draw down severe indignation, and be no more valued by him than gross idolatry, *v.* 1–3. (It is too plain to be doubted, that a course of argument like this, in opposition to the outward services of religion, associated with inward corruption of heart, is explicable on no other supposition, than that the prophet has in view the time when idolatrous worship prevailed. This is acknowledged by Eichhorn himself, (Heb. Prophetter, Th. I. S. 423, ss., who is obliged to place this section in the period when the kingdom was yet standing.)—He, thereupon, threatens those hypocrites, who would not abandon their ungodly course, and despised and persecuted their pious brethren, with the heaviest divine punishment, *v.* 4–6. The people of God, on the contrary here personified as a woman, who, by the help of Jehovah, brings forth with ease, shall wonderfully grow and prosper, and be comforted and honored by Jehovah, *v.* 7–11. While they are enjoying the richest divine blessings, God will destroy, by severe punishments, his own enemies, and those of his kingdom, *v.* 12–17. (The destruction of Jerusalem is in the prophet's mind, together with a view of the final great punishment to be inflicted by God on the wicked.)—Then shall messengers be dispatched from the pious part of the people, whose happiness is already secured, provided with attestations of their divine mission, in order to convert the remotest Heathen. These shall be brought to Jehovah as an acceptable offering, and admitted to the benefits of his government, and enjoy all the privileges of the more ancient members of God's kingdom, while all prerogatives of a carnal kind shall cease, *v.* 18–21. So long as the new heaven which Jehovah will create, and the new earth shall last, so long also shall the people consecrated to Jehovah, and sincerely honoring him, continue to subsist. Everlasting misery, on the contrary, is the portion of the enemies of God's kingdom, who are excluded from it and its blessings, *v.* 22–24.

COMMUNICATIONS.

For the Churchman.

Messrs. Editors,—

The following narrative is so simply told, and so conclusive as to the real method of preaching the Gospel to the Heathen, that I could not deny myself the pleasure of copying it out for your valuable paper. It is extracted from the History of the Missions of the United Brethren, a work which well deserves to be read by all, who would attain to the true spirit of a Christian Missionary. The following extract, at any rate, will not be thought out of place at the present moment, when the conversion of our native tribes is calling forth the zeal and liberality of Churchmen. It shows the efficacy of the Gospel when preached in simplicity—and that its peculiar doctrines contain its essence and its power over the heart—the comfort which it longs for—and the only remedy that is available to lighten that burthen which weighs upon the conscience of the Heathen, as well as the Christian. In this lies the highest proof of the divine origin of the religion we profess—it comes home to the needs of that heart, the secrets of which, are known only to him who made it.

Our Missionaries began by teaching the natives the existence and attributes of God, and their being accountable to him as their Creator and Lord, hoping thus, by degrees, to prepare their minds for the reception of the peculiar doctrines of the Gospel. The natives heard them, went away, and thought no more about it. But on hearing the Missionary Beck read the narrative of our Saviour's passion, and with artless simplicity enlarge on the amazing love of Jesus in suffering for the sins of mankind; the point was gained. The doctrine of Christ crucified, found entrance. One of the company, Kayarnak by name, stepping forward, earnestly addressing the Missionary said, "How was that? tell me that once more; for I too desire to be saved."

Thus in the case of this Greenlander, and afterward in that of many hundreds of his countrymen, the preaching of the cross of Christ, which is foolishness to them that perish, was made the power and wisdom of God unto salvation. We shall add another instance, which, as it happened at this very period and among Heathen, who in point of mental endowment are superior to the Greenlanders, tended to confirm the Brethren in their resolution to preach Christ crucified.

John Tschrop, an Indian belonging to the Brethren's Church in North America, formerly a very wild and profligate Heathen, and one of the first in whom the Gospel evinced its saving power, once gave the following simple account of his conversion: "Brethren, I have been a Heathen, and have grown old among them; therefore I know how Heathen think. Once a preacher came and began to explain to us, that there was a God. We answered, 'Do you think us so ignorant as not to know that? Return to the place from whence you came.' Again another preacher came, and said, 'You must not steal, nor lie, nor get drunk,' &c. We replied, 'You fool, do you think us ignorant of this? learn first yourself, and teach the people to whom you belong these things. For who steal, lie, or are more drunken than your own people.' And thus we dismissed him also. Some time after, brother Rauch came into my hut, sat down, and spoke nearly as follows: 'I come to you in the name of the Lord of heaven and earth. He sends to let you know, that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners,' &c. When he had finished his discourse, he lay down fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? Here he lies and sleeps, I might kill him and throw him into the wood, and who would regard it? But this gives him no concern.

However, I could not forget his words. They constantly recurred to my mind. Even when asleep, I dreamed of the blood of Christ shed for us. I found this to be very different from any thing I had heard before; I interpreted Rauch's words to the other Indians. Thus by the grace of God, an awakening commenced among us. I say therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would wish your words to gain entrance among the Heathen.' M.

For the Churchman.

The following extract from the London Court Journal contains an article of gratifying intelligence to the religious community. The connexion between Church and State in Great Britain has given rise to much worldly conformity that is here unknown, and, we may add, palliates much that would be here intolerable; and there is therefore little danger, on this side of the Atlantic, of an imposthume on the body clerical similar to that to which her majesty has so judiciously applied the lancet. But always and every where the same corrupt propensities are at work and need to be rectified by the same principles: and although, in this country, we have never seen the originals of the Rev. Simon Chatterly, or Parson Trulliber, we are still in danger of other species of worldly conformity scarcely less censurable. In a commercial community, especially, fashion will have her votaries, and there will be more or less passion for worldly display. But never be it forgotten that the simplicity of life enjoined by the Gospel is consonant to the spirit of our political institutions, and that thus ostentation and luxury, and the levities of fashionable life, are, in *an American* clergyman, doubly contemptible; being as unbecoming to the republican citizen as they are reprehensible in the Christian gentleman. Cheerfulness without frivolity, elegance without pomp, hospitality, generous and dignified, without parade or extravagance, these may be expected from the disciples of Washington, and surely they are not too narrow bounds for the ministers of Christ. *Simplex munditiis* was the prescription of a Heathen, and can be no great attainment for the self-denial of the Christian.

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Among the numerous instances of good sense and good feeling exhibited by her present Majesty, is her determination not to extend the invitations to court balls, to clergymen. It is probable that this exclusion will give offence to many reverend and honorable butterflies, who ground their pretensions to a bishopric, on frequenting Almacks and the best society; but we are persuaded that every other member of the fashionable community must have felt the indecorum of introducing the clerical costume among the levities of fancy and full-dress balls. It is impossible to associate a feeling of reverence or esteem with such a degradation of the spiritual vocation; nor would it have been tolerated in any other country in Europe. Meanwhile, the principle thus enforced by her Majesty, by no means tends to exclude the clergy from the presence of their sovereign. Levees and drawing-rooms are still open to their approach; and dinner invitations frequently assemble in the royal presence, those who have just claims to the notice of the King and Queen. The blow is consequently felt by those Protestant Abbés alone, and reverend dandies, who have moved the spleen of all good men, from St. Augustine to Cowper.

For the Churchman.

Messrs. Editors,—With a view to elicit the sentiments of Churchmen throughout our Diocese, but more especially in our city, on the prudence and efficiency of the following scheme, will you be pleased to give it an insertion?

BOARD OF MINISTERIAL EDUCATION.

It is proposed to organize a Board under the above title, subject to the approbation of the Bishop—with a view in the first place to concentrate the scattered exertions which are now making by individuals and single congregations, in educating young men for the ministry; and, secondly, to awaken new efforts in a cause upon which, it is acknowedged, the steady advancement of our Church depends.

The following facts prove the expediency, if not the absolute necessity of some such measure.

1. It appears from the statistic returns of one State, that the numbers of our Clergy have not advanced *pari passu*, with those of some other denominations—or, in other words, that our Church has, as compared with them, lost ground in the mass of our population. The reason of their more rapid increase is, unquestionably, their more extended and better organized system of gratuitous instruction.

2. The ratio of increase in the numbers of our own Clergy, appears, of late years, to have diminished. This shows the necessity of enlarged means for their education.

3. In every Diocese in our country, there is reported a deficiency of Clergymen. In our own from twenty to thirty are wanting, to supply the existing stations, independent of the new field of usefulness that lies open to them in building up new congregations.

4. A large portion of our State, may be said to be entirely destitute of the ministrations of our Church.—The following tabular statement is substantially correct:—

Out of the 56 Counties into which the State is divided, and over which the episcopal jurisdiction of our Bishop extends, there are

Ten Counties with a population of 235,000, without a single Episcopal Minister.
Twenty-three Counties—Population 673,000, with only one in each County.
Eight Counties with a population of 292,000, with only two in each County.
Seven Counties—Population 301,000, with only three in each County.
Two Counties—Population 104,000, with only one in each four, and only six Counties that contain over five in each.

5. The existing patronage for this object in the hands of various Vestries and Church Institutions is, from many causes, very irregularly and inefficiently exercised. This assertion might be easily supported by facts, were it not that such statement might appear invidious, and be liable to misinterpretation. It is sufficient, therefore, to say, that no one acquainted with the facts of the case can, for a moment, doubt but that the establishment of such a Board as now proposed, would give double efficacy to all such endowments.—It would do so, by converting what is now an incidental, and, therefore sometimes, forgotten duty, into the main business and object of a body of men, devoted to that single object.

6. There is felt at present, a want of full information on this point, which is very unfavorable to all vigorous action. The establishment of the proposed Board would remove this difficulty —by becoming the centre of communication, and consequently the depository of all facts connected with the subject.—Its books would exhibit in a tabular form, the actual number of endowments—the Institutions to which they were attached—and the Patrons to the same, if the Board were not empowered to act in the case—the names and number of the beneficiaries—the existing vacancies—the names, numbers, and circumstances of applicants—and the referees by whom they were recommended—all this would be arranged in distinct columns, so that a single glance would be sufficient to give the requisite information.—In addition to this might appear—the terms of admission into the several Colleges or Seminaries connected with our Church, to which it might be expedient to send them, the expenses attending residence, &c. and all such other information as might be needful to guide the decision either of nominees or Patrons.

7. The last consideration that may be urged, arises from the fact that there being no Diocesan Society with this sole object in view, there is, consequently, less patronage elicited for that end than its importance deserves.—Such a Board, by bringing the subject more prominently forward, would unquestionably call forth some exertion in its favor; it would become the immediate depository of all floating contributions for that purpose, and, in all probability, in the course of time be made the Trustee of permanent endowments by will, or otherwise.

Supposing therefore, such an Institution desirable, the following scheme is suggested for consideration.

1. A Board to be organized in the city of New-York, to be known as "the Board of Ministerial Education of the Protestant Episcopal Church in the Diocese of New-York."

2. Of this Board the Bishop to be, ex-officio, President.

3. The sole object of this Board shall be, the extension of the means of Education, both preparatory and professional, to such as intend to devote themselves to the ministry of the Church, and whose age, character, talents and circumstances, render them suitable objects of the bounty.

4. The Members of the Board to consist:—

1. Of all parochial Clergymen whose parishes shall agree to support one or more beneficiaries under the auspices of the Board, and who shall continue members during the period of such engagement.

2. Of lay Delegates from each Parish thus contributing, viz. two for each beneficiary so maintained.

3. Of all individual contributors, whether *Yearly Patrons, Permanent Patrons*, or *Founders of the Education Fund*, with the following privileges:—

1. An individual contributor to the amount of $100 in one year, to be known and enrolled as a *Yearly Patron* with the right of membership at all times, and, during the continuance of such payment of the nomination of the beneficiary, to whom such payment is to be made.

2. A contributor of $500, to be known and enrolled as a *Permanent Patron*, with the right of membership for life, and of the annual nomination of the beneficiary, to whom the interest accruing from the same, shall be paid at the rate of ———— per annum. On the death of the Patron, the endowment merges in the Permanent Education Fund of the Board.

3. A contributer to the amount of $1000, to be known and enrolled as a *Founder of the Education Fund*. The endowment to bear his name, or such as he shall designate; and the right of membership, and of the nomination of the beneficiary to the interest of the same at — per cent.; to be in the Founder, and descend to his heirs.

4. The stipend to beneficiaries, on the part of Churches, to be $100 per annum, and the nomination to be in their respective delegations.

5. In all cases wherein the Patron or Church shall fail to nominate for six months after a vacancy shall have been notified to them, the right of nomination *pro hac vice* shall vest in the Board.

The above draft may no doubt be much amended, and it is suggested with a view rather to awaken zeal than to provoke criticism. A few arguments in its favor may, nevertheless, be hinted at.

1. It can do no harm; if it add nothing to our means of education, it detracts little from them, and will unquestionably be attended with this one advantage,—that of giving greater clearness to the whole subject, and greater energy and efficiency to the means already provided for advancing it.

2. It is an experiment that may be tried without expense. It involves no doubtful expenditure; it is a mere matter of organization, and can begin with few as well as many. A single Church, or even a solitary liberal-minded individual might, under the patronage of the Bishop, become its founder,—the nucleus and the germ of future patronage.

3. Being not a Society, but merely a Board, composed entirely of delegates, or individuals, in their own right,—to all of whom is guarantied the rightful control over their own funds, there can be no distrust or jealousy of its powers, and need be no scruple on the part of existing associations about uniting in it.

4. The last argument in its favor is, that more than one individual to whom the plan has been submitted, stands ready to lead the way the moment the Board is organized, by subscribing themselves patrons. M.

THE BIBLE.

——Let thy Word prevail,
O! let thy Word prevail, to take away
The sting of human nature. Spread the Law,]
As it is written in thy holy Book,
Throughout all lands; let every nation hear
The high behest, and every heart obey;
Both for the love of purity and hope
Which it affords, to such as do thy will,
And persevere in good, that they shall rise,
To have a nearer view of Thee, in heaven.

Wordsworth.

THE CHURCHMAN.

SATURDAY, NOVEMBER 12, 1831.

Whitgift will please pardon the *undesigned* mistake in his communication, as published in our last: and our readers will please read "*undisguised* sincerity," in the last paragraph but one of the article.

Public Worship.—Few are, probably, aware of the value which the humble claims of those who join in our public religious services, set upon this privilege. The article upon our first page, headed 'Trust in Providence,' affords an illustration of the feelings of such a worshipper. Our mission churches will, we trust, be resorted to by thousands of such children of Providence, who may feel themselves there, indeed, at home. How many, whose feet have stood within the gates of God's earthly house,—while scarcely regarded by those around them, have excited the solicitude of angels. We do not say that the poor are, any where,—much less in the temple of our common Parent and Lord, *despised;* but while the humble garb, and unattractive exterior in the Sanctuary, when accompanied by decent and devotional demeanor, meets in the mass of better arrayed observers, a vague sentiment of benevolence, does it often rise, as it should, to admiration?—Does it often occur to the mind of the—to speak after the manner of men—more favored worshipper, that *there* enters one of the very 'excellent of the earth,'—one of the saints of God, of heaven's especial favorites?—that within that bosom glows a flame of devotion, which shall not fail nor be quenched until it mingle with the blaze of 'praise, and thanksgiving, and honor,' which ascends before the throne!

Episcopal Convocations.—We observe in more than one of the periodicals of other denominations, a suggestion made that the convocations of Connecticut are "intended as a substitute for the protracted meetings that are practised by other denominations;" and the New-York Evangelist confidently entertains the belief, that they will do good "if well conducted, with a desire to save souls." We are happy to be able to say that there is reason to hope they have done much good in past times, and will probably, with God's blessing, do more. It is an error however, to call them a *substitute* for any thing, as these convocations of the clergy in Connecticut twice a year have been in use *since the consecration of its first Bishop*, Dr. Seabury.

Auxiliary New-York Bible and Common Prayer-Book Society.—On our last page, we give entire the Report of the Board of Managers read before this Society, on the 6th ult., by Aaron Ogden Dayton, Esq. The institution has reached its sixteenth year,—and has been the instrument of most important benefits to every section of the Protestant Episcopal Church in the United States. Wherever there has been need of its assistance, the Board of Managers have most liberally extended it, upon proper solicitation. From the report of the agent, we perceive that the distributions *out of the diocese*, in the past year, have been 1009 copies of the Scriptures and Prayer-Books, or more than one-fifth of the total of its issues in the year past. The city of New-York has at the same time been hitherto the only source of supply to the Treasury of this institution.

Missions.—The fruits of the operations of our General Missionary Society are already neither few nor to be despised. Its prospects,—let us not be affected by the transient clouds which may for a moment obscure them—are cheering and encouraging. St. Augustine, one of its most distant stations, has now its convenient and durable church edifice, and stated Pastor. The notice of this station upon our first page, which we have extracted from the last Missionary Paper of the Society, will be found very interesting; an organ, it will be seen, is all that is now wanting, to make the Mission church at St. Augustine in all respects comparable with the best of our village churches. The reports of other Missionaries of the Society, extracts from which will appear in our next, give gratifying proofs of progressive advantages in their respective stations, resulting from the fostering aid of the institution.

Of the prosperity of the station at Green Bay, our readers are aware. In the integrity, discretion, fidelity, and pure and ardent piety of the Rev. brother in charge there, we have always, in common with all who have known him, entertained the most unlimited confidence. The representations of all who have visited the establishment at Green Bay, have tended only to confirm and fortify these convictions. The friends and patrons of this enterprise, will be pleased to learn, that an officer of high rank in the army of the United States, who has lately visited this and other distant points of our territory, at which there are similar establishments, speaks of the condition of affairs at this station, and the skill and management of our Missionary, in terms alike flattering to that gentleman, and gratifying and encouraging to all concerned.

Proposition of "K. S."—*Sixteen* contributors are now wanting to make up the proposed number of *twenty*, by whose yearly contributions of $10 each, for five years, the education for the ministry, of a young man, (to be selected by a unanimous vote of his patrons) is to be secured. In our last number we announced the offer on the part of *two* respectable individuals; *two others* (from a single congregation, *not wealthy*,) have since handed in their pledge to the same effect. May we not hope to receive the names of the *sixteen* in the coming week?

BOARD OF MINISTERIAL EDUCATION.

We beg leave to direct the attention of our readers to the communication inserted to-day with this title. It is from a clergyman, who has given the subject a deliberate, and we believe very thorough examination, induced by a deep interest in the object to which it relates. We are at liberty to say, further, that the plan has the hearty and entire approbation of the Bishop of the Diocese, and his earnest wish that it may go into speedy and vigorous execution.

Bishop of North Carolina.—Private letters from North Carolina, lately received in this city, state, that Bishop Ives had, at their date, visited three parishes in his diocese, and held confirmations, and that he was then on his way to Hillsboro, in the prosecution of his appointments for Episcopal visitations.

Sailor's Snug Harbor.—The property, originally appropriated for the erection of an asylum for aged and infirm seamen, in the upper part of this city, has been disposed of by leave of the Court of Chancery of this State, and a site purchased with the avails, in all respects preferable. The situation of the premises now known by this designation, is one of the most delightful in our vicinity,—a farm of 147 acres, upon the north side of Staten Island, within a short distance of the seat of the late Vice-President Tompkins. The spot selected for the buildings commands a full view of the bay and city. Immediately in front of the dwelling are convenient fishing grounds—which, with gardens, both flower and kitchen, will afford healthful recreation and exercise to those who enjoy the bounty of the institution.

The edifice will consist of a main building two stories high, and wings—a portico ranging along the whole front, supported by Doric pillars, and a dome rising from the centre of the main building.

The ceremony of laying the corner stone of the buildings took place on the 26th ult. At the request of several gentlemen who were present at the ceremony, we insert, with great pleasure, the following copies of the prayers offered on the occasion, by the Rev. Rector of Trinity Church, in this city.

O God, mighty in power and of majesty incomprehensible, who dwellest in heaven but beholdest all things below; and who hast been graciously pleased to promise thy especial presence wherever two or three of thy faithful servants shall assemble in thy name, to offer up their praises and supplications unto thee: Vouchsafe O Lord to be present with us who are here gathered together in all humility and readiness of heart, to lay the corner-stone of this charitable house about to be raised, to the comfort of the needy and to the honor of thy great name. Accept, O Lord, this service at our hands, and bless this work with such success as may tend most to thy glory and the furtherance of the temporal and spiritual happiness of thy suffering creatures, through Jesus Christ our Lord.

Almighty and everlasting God, whose never failing providence ordereth all things both in heaven and earth, by whose holy inspiration we think those things that are good, and by whose merciful guiding we perform the same, we praise and magnify thy glorious name, that thou didst put into the heart of thy servant the benevolent design of founding this Institution, in whose behalf we are at present assembled, and that thou art now vouchsafing to bring it to a happy issue. We bless thee for having so directed the course of events as to promote his beneficent intentions, to fulfil his desires and his hopes, and to open the prospect of expanding comfort and happiness from generation to generation.

And we humbly beseech thee, that as thou hast hitherto protected and preserved this sacred trust, so thou wouldst graciously continue to sanctify the hearts, to guide the counsels, and govern the doings of those to whom it is committed, that it may never suffer from prejudice and error, neglect, mismanagement, or wrong. May we, and all who shall succeed us as guardians of this institution, be ever impressed with a deep sense of our responsibility to thee, O God, and moved with a lively sympathy for the sufferings of those whom it was designed to relieve, that thus superintending its concerns with uprightness, fidelity, diligence, and care, it may be placed on stable foundations, and continue a lasting monument of good-will toward men. Accept our praises for thy mercy, and our prayers for ourselves, through Jesus Christ our Lord.

O Eternal Lord God, who alone spreadest out the heavens and rulest the raging of the sea, who hast compassed the waters with bounds until day and night come to an end, be pleased to receive unto thy almighty and most gracious protection the persons of those thy servants, for whom, after innumerable perils and labors, this house about to be erected is designed as a haven of repose. These men see thy works, O Lord, and thy wonders in the deep. But when thou shalt have delivered them out of their distress, rescued them from the jaws of death, preserved them from the violence of enemies, and all the dangers to which they are exposed, and restored them in safety to their own land, O may they praise Thee for thy goodness, and declare the wonders that thou doest for the children of men. And may all those who shall be received into this quiet and peaceful asylum, recall thy former mercies with heart-felt gratitude, and dwell upon these new blessings with such increased thankfulness, as to live to thy service and glorify thy name all the days of their lives. Enlighten the minds of the ignorant with the illumination of the Holy Ghost; awaken the thoughtless to a sense of their danger; subdue the unruly wills and affections of the sinful; and bring all who have erred, into the way of truth. May this place be to them not only a retreat from labor and suffering, but a refuge also from sin and sorrow. May they so profit by the opportunities of moral and religious improvement with which they will here be furnished, as to become orderly in their habits, pure in their conversation, holy in their affections, and perfect in that knowledge which maketh wise unto salvation. And finally, after all their wanderings, may this calm haven be only a prelude to that rest which remaineth for the people of God, and the employments of this house a preparation for that house not made with hands, eternal in the heavens. All which we ask for the merits and through the mediation of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end.

From an address delivered by the Hon. Reuben H. Walworth, Chancellor of this State, we make the following extracts, as giving a brief explanation of the foundation and character of the 'harbor.'

"Before we proceed to lay the corner stone of this asylum, which is to be erected and permanently maintained as a snug and secure retreat for the aged and sea-worn mariner, it is proper to state that we are not the almoners of the bounty of the public, or even of an association of benevolent citizens who have united their individual charities for such an object. The funds with which this most delightful site for the establishment has been purchased, and with which the hospital itself is to be erected and endowed, are derived solely from the munificent bequest of Robert Richard Randall, a noble-hearted and generous sailor, whose bark, we trust, is now safely moored in the haven of rest, his anchor having long since been cast within the vail."

"About thirty years since this worthy seaman sailed upon his final and last voyage upon the broad ocean of eternity. While preparing for that voyage, and a short time before he weighed anchor, he conceived the generous and noble purpose of constructing this snug and safe harbor for such of his brother sailors as might, in their old age, be driven upon the shore of poverty, or cast upon the barren shoals of want. Having in his will provided for such of his relatives and shipmates as he supposed had any claims upon him for bounty or wages, he consigned the residue of the proceeds of all his former voyages to the Chancellor of the State, the Mayor and the Recorder of New-York, the President of the Chamber of Commerce, the President and the Vice-President of the Marine Society, and to the senior ministers of the Episcopal and Presbyterian Churches, as his agents and factors. He also left orders to have the profits of this valuable consignment invested in the building and outfit of this receiving ship, to be called the "Sailor's Snug Harbor," where at least fifty aged, decrepid, and worn out sailors might be constantly provided for and comfortably maintained."

"And may this edifice long remain a monument to transmit to future generations, and especially to his brother seamen, the name and the memory of the benevolent and worthy sailor who projected and endowed this institution. And long may the aged and storm-beaten mariner, when he finds himself safely and comfortably moored in this snug and peaceful harbor, continue to bless the memory of Robert Richard Randall, his generous benefactor."

A very appropriate extemporaneous prayer by the Rev. Dr. Phillips, concluded the solemnities, which we are informed were in the highest degree interesting.

What provision has been made, or is contemplated, for the nurture of the *immortal* part of the future inmates of this truly snug retreat,—too often, alas! even more *infirm* and sea-worn than its companion,—we know not. Doubtless in this day of charitable zeal, it will be judicious, adequate, and permanent.

Mission Church.—As a proof of the interest felt in the prosperity of the City Mission, and as a hint to provoke others to similar good works, we mention, that a donation of five dollars was left at this office in the past week, toward supplying the Seamen's gallery with Prayer Books!

Green Bay Mission.—A collection will be made *to-morrow morning*, in *St. Thomas's Church*, for the benefit of the *Green Bay Mission.*

[Communicated.]

Died, at his residence in New-Rochelle, on Monday, 31st ult., Mr. Anthony Norroway, aged 81 years; the oldest member of Trinity Church, in that place,—of which he had been many years a faithful officer, and a firm and steadfast friend. In his life was exemplified the humble and cheerful Christian; and death to him was gain, since it only released him from the sufferings of mortality to translate him to his home eternal in the heavens. His remembrance will long be cherished with affection by those who had the happiness to know him; and his virtues will not be forgotten when his mortal remains shall have mouldered into their native dust.

INTELLIGENCE.

DOMESTIC.

The following interesting article, although put in type as soon as received by us, has been unavoidably excluded until this late hour, by the press of other matter.

From the Gospel Messenger.

BISHOP BOWEN IN LONDON.

By letters recently received from our respected and esteemed Bishop, it appears, that he has been the guest of the Bishop of London, at Fulham, for two days, during which he had an opportunity of hearing that prelate preach at his chapel, both morning and afternoon of the Lord's day. Of the Episcopal residence, he says:

"Part of it, perhaps the greater part, is very old. Bishop Porteus made some additions and improvements, and the immediate predecessor of its present occupant (now the Lord Bishop of Canterbury) many more. He erected, especially, a room for a library, which is elegant and spacious; and either he, or Bishop Porteus and himself, by considerable trouble taken at different periods, adorned this apartment with a collection of portraits of all those who, from the reformation, have successively filled this important See. Bidley, you know, heads the venerable line. The building seems, although by no means elegant, very spacious and commodious; and, I believe, the present Bishop, who is eminently 'given to hospitality,' has added to its accommodations."

He has also been invited by the Archbishop of Canterbury, to visit Lambeth, and has passed some days at Farnham, with the Bishop of Winchester. It affords us great pleasure to have it in our power to gratify our readers with the following extract from one of the letters above referred to.

"On taking up the paper on the morning of the 27th of June, I found that a meeting was to be held the next day, of 'The Society for the Propagation of the Gospel in Foreign Parts.'—This intelligence was as unexpected as it was agreeable. I immediately determined, if possible, to obtain admission to this meeting, and witness its transactions. The difficulty arising from the want of acquaintance yet made with any of the clergy in London, was soon obviated by an introduction to a respectable lay-member of the Society, who kindly undertook to be our escort to the Committee Room, where the bishops, the officers of the Society, and others, were to assemble before the hour of business. Here we found, and were introduced to the Archbishop of Canterbury, the Bishop of London, the Bishops of Bangor, Winchester, Bristol, (Dr. Gray, the author of the 'Key,') Llandaff, and others; the Rev. Daniel Wilson, of Islington, the Rev. Mr. Hamilton, Secretary of the Society, Mr. Norris, and many whom it was variously interesting to us to see. The Bishops of Nova Scotia and Quebec, were also present; and it is probable that this general meeting, which is commonly held at quite another season, had been appointed to be held at this time, in order that the important information which these bishops had to lay before the Society, of the extensive use which they had made of the benevolence of the Society in their diocese, and of the continually increasing demands upon it, occasioned by the yet unsupplied necessities of their growing population, might be brought to operate in aid of the call upon the public, for new and additional subscriptions, rendered indispensably necessary by the multiplied engagements, for which much more than the income of the institution has unavoidably been pledged.

"The Archbishop of Canterbury having taken the chair, in a large and commodious room, the use of which had been obtained for the meeting, the business of the day was opened by his Grace, with a few observations on the subjects of the meeting; after which the report was read by the Secretary. It was a highly interesting account of the proceedings of the year, and of the state of the funds of the Society; its prospects and necessities. The business of the meeting had been, of course, arranged according to custom, in the committee; and the appointments made of those who were to move, and second, and support the several resolutions. The Bishop of Winchester spoke to the first resolution, which he moved, and it was gratifying to have an opportunity thus afforded us of observing the character of this amiable and excellent prelate's speaking. When he sat down, there was some interruption offered to the course of proceeding, by a person who was supposed to be deranged, but whom I took for one of the political demoniacs of the day. He wished to be heard at this early stage, because his object was, to object to any application to the public for money, by the Society, lest the claims of the suffering Irish, now requiring all that could be had, should fall short of their merited attention. The man not being a member of the Society, or a stated contributor, had, of course, no right to be heard, and was required to sit down. Some time after, when the Bishop of Llandaff, Dr. Copleston, had very forcibly addressed the meeting, this man again arose and insisted on being heard; pertinaciously keeping the floor, and addressing himself to the chair, in spite of the clamorous indignation of the meeting forbidding him to be heard. At length, nothing would serve but the actual exclusion of him by force. The President and the Bishops preserved a moderation and forbearance, truly dignified and Christian-like. The Archbishop acted with admirable firmness and self-possession; and some few remarks of a soothing nature, wisely addressed to the meeting, by the Bishop of London, brought every thing to the calm necessary for the prosecution of the business of the day. The Lord Mayor of London, Sir Thomas Acland, and some other distinguished laymen, were among the speakers. Sir Thomas Acland spoke on the motion of a resolution relating to the Society's West India business, the Codrington estate. The resolution went, of course to approve the conduct of the Society, in pursuing a plan tending to ameliorate the character and moral condition of the negroes, who are their slaves, by means of religious instruction, and such literary education as they may be capable of, before proceeding to any measures of emancipation. You are aware of the state of public feeling in this country, or rather of the existence of a fashion of opinion, in relation to the West India slavery, which requires to be dealt with very wisely, that it may not become absolute madness. Much wisdom seems to me to characterize the proceedings of the Society, relative to this difficult and delicate subject; and it was peculiarly interesting, to find the Bishop of London appointed to bring all his weight of character, talent, and station, to bear in favor of the course which the Society is pursuing. He spoke in seconding the resolution moved by Sir Thomas Acland, with the happiest effect. All that he said was most happily received by the audience, (among whom, of course, were none of the enthusiasts or fanatics of the day, on the subject of emancipation;) and it was pleasing to see that so respectable a meeting of English gentlemen and clergymen, were moderate enough to approve what he said; and to applaud it, instead of calling for a renunciation by the Society, of all that is conducive to the real good of the slave population, as well as just and sound in policy as to the political relations of the West India colonies and the parent country. I have not time to relate any further of the proceedings of the day. You will, of course, conceive that it was to me a gratification which no words could possibly express, to find myself present at a meeting of this venerable Society, the author of so much moral good to South Carolina, and to which, under God, our Church there looks with reverence and affection, as its nursing mother. Nowhere on the earth has it done more good, than it did in our little portion of Christendom. I should not forget to mention, that both the Bishops of Quebec and Nova Scotia addressed the meeting, after resolutions moved in acknowledgment of their zealous and able services, in a manner greatly interesting.

'There are considerations of delicacy which forbid the naming of individuals of the clergy of the Church of England, from whom we have received attention. I must content myself with saying, that we have received civilities of the most gratifying kind from all to whom we have been introduced, under circumstances admitting of their extending them. The best character of feeling possible every where exists among them with respect to our Church; nor have I heard a word expressive of any other. Courtesy, and hospitality too, are certainly characteristic of them as a body, in a very striking manner. I shall never lose the impression of the kind and friendly treatment which has in every instance, so far as my introduction among them has gone, been extended to me by the clergy of the Church of England. Nor can I forbear to assure you of the deep and affectionate respect which their character has induced in my mind. At the Bishop of Winchester's I witnessed an Ordination of twenty young men. The deepest sense of the obligations assumed, seemed to me to possess the minds of all of them; and, I am sure, if it did not, it was not the ordainer's fault. More pains and care, not to lay hands carelessly and unknowingly, could not be used. For two days previous to the ordination, I was present with the Bishop and candidates; and the memory of the occasion must ever remain with me, incorporated with the best affections and happiest feelings of my mind."

Massachusetts Episcopal Theological School.—The Constitution and Statutes of this Institution are now published, and may be had on application to the Rev. W. Croswell, Secretary to the Board of Trustees, or to Stimpson & Clapp. We take the liberty to invite attention to it, as a document in which the best interests of the Church are intimately concerned. It will be seen that the course of study is full and thorough. We believe that such also will be its administration. It has been before stated, that a provisional course of study is already in progress, and *five* students are in attendance. At the regular opening of the School on Easter Monday, several more are expected.—*Banner of the Church.*

Fayetteville.—A meeting of the sufferers by the fire which swept down the town of Fayetteville, in North Carolina, in May last, was held at that place on the 26th ult. The committee appointed on behalf of the unfortunate sufferers, submitted to the meeting a statement of the amount received from the several states, towns, and individuals. Although handsome, it has not reached the sum that we thought would have been collected. The gross amount is little upward of $92,000. A committee was appointed to make a suitable acknowledgment to the contributors, for their great liberality and kindness.—***N. Y. Evening Post.***

FOREIGN.

English and Irish Bishops.—The Right Rev. Folliott Herbert Walker Cornwall, D. D., Bishop of the Diocese of Worcester for nearly *twenty-four* years, died on the 5th of Sept., in the 78th year of his age. Dr. Carr, Bishop of Chichester, and the Hon. and Rev. Dr. Grey, Dean of Hereford, (brother to the prime minister,) have been mentioned as probable successors to the vacant see.

The Hon. and Rt. Rev. Dr. Ponsonby, (brother-in-law to the prime minister,) has been appointed Bishop of Derry.

Mrs. Percy, wife of the Bishop of Carlisle, (a daughter of the late Archbishop of Canterbury, Dr. Sutton, and sister of the Speaker of the House of Commons,) lately died very suddenly, being found dead in the morning after having retired to rest in good health.

Churches in England.—The admirable Church Building Bill, introduced into the British Parliament by the Bishop of London, embodies almost every thing that, under all the circumstances, is desirable. We defer our outline till it has received its final amendments.—*Christian Observer.*

SUMMARY.

Worship of the Vaudois.—The Vaudois do not allow that they are a reformed Church, but consider that their Church is formed on the original model of apostolic times. They have now a good supply of the Word of God. At a small village, the service was just commencing, it being Whit-Monday. Our hearts burned within us, as we joined in the hymns of the simple congregation,—hymns replete with sound doctrine and fervid devotion. Their confession was expressive of deep humility. Two chapters were read, the Apostle's Creed, the Ten Commandments, and the Lord's Prayer. I think there was no extemporary prayer. The robes were very similar to those of our own clergy.—*The Alpenstock.*

Miss Baillie's New Work.—This lady, we lament to state, has published a work in favor of Socinianism, under the inappropriate title of "The Nature and Dignity of Christ." We notice the circumstance, lest the name of Miss Baillie, and the misnomer in the title, should lead the reader to purchase the volume, expecting better things. The work contains only the common-places of the Unitarian heresy, and does no credit to the talents of the gifted writer.—*Christian Observer.*

DR. MAGEE, LATE ARCHBISHOP OF DUBLIN.

This prelate, whilst living, was unquestionably the most illustrious divine in Europe, and, by his union of the most exact and profound learning, with a right and powerful judgment, reminds us at once of the characters of Horsley and Warburton. His distinct characteristic, indeed, was the union of the most profound learning with a right and liberal judgment. Warburton, perhaps, barely exceeded him in learning, but Dr. Magee very much excelled Warburton in rectitude of judgment and force and clearness of perception. Bishop Horsley was not inferior to Dr. Magee, either in profound learning, or in a right understanding, and is thus, in every respect, more nearly parallel with Dr. Magee.

Dr. Magee was originally a Fellow of Trinity College, Dublin, and like most of the eminent scholars of the last hundred years, who have issued from that University, owes nothing to the advantages of fortune or family, but every thing (under the blessing of Providence) to his own talents and industry, encouraged and fostered by the generous aid of that collegiate body. He was the son of parents very humble in life, and was a servitor in the University of which he was afterward the distinguished ornament.—We state these facts from memory, but we believe that our memory is faithful. In due time he became fellow of his college, and filled the chair of Professor of Mathematics.

It was in this period of time that he first distinguished himself by his celebrated work on the Atonement, which he dedicated to the present Lord Chancellor of Ireland. This work consists of two sermons, with notes; and obtained a degree of popularity on its first publication, which has never been exceeded by any theological work of modern times.

In consequence of the great and merited reputation which immediately followed the publication of this book, Dr. Magee was advanced, upon the first vacancy, to the Deanery of Cork. In 1819, he was consecrated Bishop of Raphoe, and, not many years afterward, was advanced to the See of Dublin, by the late Lord Liverpool.

All these promotions, however large and liberal the revenue which flowed from them, were not more than a just tribute,—not to the learning only, but to the eminent public services of this distinguished prelate. The object of his work was to arrest the further spreading of the Unitarian heresy, and particularly to expose that qualification of the opinions of Arius, by which Socinus and his modern followers have endeavored to conciliate the conscience and judgment of honest minds.

In the columns of a newspaper, it is impossible to give an adequate conception either of the scheme of argument, or of the fund of learning, by which this eminent writer arrives at the accomplishment of his object. It is sufficient to say, that, according to the confession of men of all sects, Dr. Magee's work is the most decisive and unanswerable treatise which has ever issued from an ecclesiastical writer; and, as regards the historical learning which bears upon the question, has left nothing to be desired or supplied. In the writings of Jones, surnamed from his eminence on this point, *Trinity Jones*, the sincere Christian is supplied with every argument and light, which a most clear and forcible perception of truth, and an understanding at once most correct and acute, can supply. In the *Atonement* of Dr. Magee, the aid of the most consummate learning is further adduced, so that nothing is wanting of what the human mind can supply. The style of Dr. Magee is peculiarly striking. The notes to his celebrated work are somewhat in the style of those which characterized a well-known work of its time, "The Pursuits of Literature." They are lively, terse, and elegant—at once pointed and weighty; at once appealing to the imagination and the understanding. Assuredly, in various and profound learning, and in a direct and powerful understanding, Dr. Magee has not left a superior behind him.

The Lord Chancellor of England has conferred the valuable Rectory of North Cambridge, Essex, on the Rev. George Croly. This gentleman has been long distinguished for his inveterate opposition to the Noble Lord and his party. He is known here by his Life of George IV., and other literary works.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums:

A collection in St. Paul's Church, Albany, after sermon by the Rev. F. L. Hawks, - - -	$58 50
From Dr. James M. Pendleton, of Trinity Church, being the amount of his pledge at Christ Church, - - - - - - - - -	100 00
From Mr. Silas E. Burrows, the redemption of the pledge made in his behalf at the same place,	50 00
From the Rev. Thomas Breintnall, his first annual payment pledged at the same place, - -	20 00
From the Rev. Dr. Milnor, being the amount pledged by him at the same place, on behalf of the congregation of St. George's Church, -	300 00
From the Rev. Lewis P. Bayard, on account of the pledge at the same place for St. Clement's Church, - - - - - - - -	28 50
From the "Green Bay Missionary Association of St. Luke's Church, New-York," by Mr. Henry Ritter, their Treasurer, in redemption of the pledge made at the same place, by the Rev. Wm. R. Whittingham, - - - - - -	150 00

The Treasurer wishes it may be understood that the errors in his acknowledgment of the 27th of October, of which a correction was made in the last Churchman, were errors of the press, and not of his own.

James Swords, *Treasurer*
Green Bay Mission Fund,
No. 127 Broadway, N. Y.

Nov. 10th, 1831.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 10th, from the following persons, viz:—

G. Carr Grundy—Rev. James D. Carder—Rev. A. P. Proal—Richard Maynard—S. Babcock—J. N. Whiting—Rev. Stephen Jewitt—N. Whiting—Wm. M. Parsons—Rev. Geo. Upfold, D. D.—L. H. Young—Charles C. Lathrop—Rev. Lucius Smith—Amos P. Parker, $6.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 10th, to the following persons, viz:—

Samuel C. Nichols, Richmond, Virginia, one parcel, per schr. Hornet—Rev. William Shelton, Buffalo, New-York, per tow-boat Niagara—Rev. H. Finch, Shrewsbury, one parcel, per sloop Atlas—G. Carr Grundy, Baltimore, one box and two parcels, per schr. Aginora—Rev. H. S. Atwater, New-Preston, two parcels, care of Mr. Woodin, New-York—H. and E. Phinney & Co., Utica, one parcel, per tow-boat Pittsburgh—James Phinney & Co., Norwalk, per sloop Mechanic—Richard Maynard, Cheraw, South Carolina, care of H. W. Conner, Charleston, one box, per brig York—Rev. J. D. Carder, Ithaca, one parcel, per Mr. Stokes, 27 Coenties Slip, New-York—S. L. Hyde, Norwich, per sloop Splendid, John B. Davis, Pittsburgh, Pa., care of John Landstreet, Baltimore, one box, per schr. Control—R. J. Smith, Richmond, Va., one parcel, Collins & Co., Maiden Lane, New-York—A. C. Otis, Richmond, Va., one parcel, Collins & Co., New-York—Salmon Hall, Newbern, N. C., one parcel, per Collins & Co., N. Y.—George C. Grundy, Baltimore, Md., one parcel, per Todd's Line—H. & F. J. Huntington, Hartford, Conn., one parcel, per steam-boat Oliver Ellsworth—Stimpson & Clapp, Boston, one parcel, per steam-boat President—E. Platt, Troy, one parcel, per tow-boat Advance—Cyrus Curtis, Hudson, tow boat No. 1, one parcel—Mr. Turner, Washington City, one parcel, per schr. Increase—S. Babcock, New-Haven, one parcel, per steam-boat—L. H. Young, do. do.—Latimer & Co., Philad., one parcel, per U. Line—Rev. A. Gibbes, Charleston, S. C., one parcel, per brig York—Samuel Hyde, Norwich, Conn., one parcel, per sloop Splendid—S. Babcock, New-Haven, Conn., steam-boat Hudson—W. C. Lord, Wilmington, N. C., one parcel, per schr. New-York—Rev. W. D. Cairns, do. do.

CHURCHMAN'S ALMANAC,
For 1832,—just published. Price, $4 per 100.

THE LEPER.

By Nathaniel P. Willis.

* * * "It was noon,
And Helon knelt beside a stagnant pool
In the lone wilderness, and bathed his brow,
Hot with the burning leprosy, and touch'd
The loathsome water to his fever'd lips,
Praying that he might be so blest—to die!
Footsteps approach'd, and, with no strength to flee,
He drew the covering closer to his lip,
Crying 'Unclean! Unclean!' and in the folds
Of the coarse sackcloth shrouding up his face,
He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his name.
'Helon!'—the voice was like the master-tone
Of a rich instrument—most strangely sweet;
And the dull pulses of disease awoke,
And for a moment beat beneath the hot
And leprous scales with a restoring thrill.
'Helon! arise!' and he forgot his curse,
And rose and stood before him.
"Love and awe
Mingled in the regard of Helon's eye
As he beheld the stranger. He was not
In costly raiment clad, nor on his brow
The symbol of a princely lineage wore;
No followers at his back, nor in his hand
Buckler, or sword, or spear—yet in his mien
Command sat throned serene; and, if he smiled,
A kingly condescension graced his lips
The lion would have crouch'd to in his lair.
His garb was simple, and his sandals worn;
His stature modell'd with a perfect grace;
His countenance, the impress of a God,
Touch'd with the open innocence of a child;
His eye was blue and calm, as is the sky
In the serenest noon; his hair unshorn
Fell to his shoulders; and his curling beard
The fullness of perfected manhood bore.
He look'd on Helon earnestly awhile,
As if his heart was moved, and stooping down
He took a little water in his hand
And laid it on his brow, and said, 'Be clean.'
And lo! the scales fell from him, and his blood
Coursed with delicious coolness through his veins,
And his dry palms grew moist, and on his brow
The dewy softness of an infant's stole.
His leprosy was cleansed, and he fell down
Prostrate at Jesus' feet, and worshipp'd him."

Atlas.

PRACTICAL.

TRUE AND ENTHUSIASTIC FERVOR.

True divine zeal is no corybantic fury; it is a calm and regular heat, guided and managed by light and prudence, and carried out principally, neither for, nor against, indifferent rights and unnecessary opinions, but for those things which are immutably good, and fundamental to Christianity; always acknowledging a due subordination to that authority, civil and ecclesiastical, which is over us.

"Some there are, whose pretence to religion and the Spirit is founded in nothing else but a faculty of rhetoricating and extemporizing with zeal and fervency; which they take to be nothing less than divine inspiration, and that which the Scripture calls "praying in the Holy Ghost," an undoubted character of a person truly renewed. This is a great delusion, by which many are hindered from seeking after the real effects of the divine Spirit; idolizing, instead of it, that which is merely natural, if not artificial: I think it not impertinent, therefore, here to speak a little of it. And certainly, that which is frequently attained to, in the very height, by persons grossly hypocritical and debauched, can never be concluded to be divine inspiration, can never proceed from any higher principle, than mere natural enthusiasm. For there is not only a poetical enthusiasm, of which Plato discourses in his Ion, but, though oratory be a more sober thing, there is a rhetorical enthusiasm also, which makes men very eloquent, affectionate, and bewitching in their language, beyond what the power of any bare art and precepts could enable them to reach; insomuch that both poets and orators have, oftentimes, fancied themselves to be indeed divinely inspired: as those known verses testify:

> Est Deus in nobis, agitante calescimus illo;

And,

> Sedibus æthereis Spiritus ille venit.

And, concerning orators, the like might be proved, if the time would here permit, by sundry testimonies. But I shall here instance only in Aristides, a famous orator, who not only speaks positively of himself, as inspired in his orations, but affirms the same also, concerning rhetoric in general, when it is extraordinary, that it comes by immediate inspiration, as oracles and prophecies do, and not from art or nature. Wherefore, it is not at all to be wondered at, if, when men are employed in religious and devotional exercises, the same natural enthusiasm (especially having the advantage of religious melancholy, which makes men still more enthusiastical) should so wing and inspire the fancies of these religious orators, as to make them wonderfully fluent, eloquent, and rapturous, so that they beget strange passions in their auditors, and conclude themselves to be divinely inspired. Whereas, they may, in fact, have no more of divine inspiration in all this, than those poets and orators before mentioned had; that is to say, they are no otherwise inspired, than by a rhetorical or hypochondriacal enthusiasm, which is merely natural.

But it is far from my intention here to disparage the sincere and ardent affections of devout souls, naturally and freely breathing out their earnest desires unto God in private; although, perhaps, this be not without some kind of enthusiasm also. For enthusiasm, as well as zeal, and other natural things, may be well used, and, being rightly circumstantiated and subservient to a better principle, becomes irreprehensible. Some have observed, that no great work of the brain, which begot much admiration in the world, was ever achieved without some kind of enthusiasm; and the same may be affirmed, of the most transcendently virtuous and heroical actions. But then, the goodness of these actions is never to be estimated, merely by the degree of enthusiastic heat and ardor that is in them, but by such other laws and circumstances, as moralize human actions. Wherefore, my meaning, as I said before, is only this, to caution men against that vulgar and popular error, of mistaking the natural and enthusiastical fervor of their spirits, and the ebulliency of their fancy, when it is tinctured with religion,—and against idolizing it, as though it were the supernatural grace of God's Holy Spirit; to caution them, in a word, against the error, of looking for the effect of God's Spirit principally in words and talk, and against thinking, that God is chiefly glorified with a loud noise, and long speeches. For the true demonstration of God's Holy Spirit is nowhere to be looked for, but in life and action, or in such earnest and affectionate breathings after a further participation of the divine image, as are accompanied with real and unfeigned endeavors to attain it: this is the true praying in the Holy Ghost, though there be no extemporaneous effusion of words. And, therefore, when some Corinthians were puffed up, by reason of a faculty which they had of rhetoricating religiously, Saint Paul, like an apostle, tells them, that he would come amongst them and "know, not the speech of them that were puffed up, but the power. For the kingdom of God consisteth not in word, but in power and life."—*Cudworth.*

For the Churchman.

REPROOF—CORRECTION OF THE FAULTS OF FRIENDS—BOLDNESS.

We sometimes feel *oppressed* by a sense of backwardness, and self-distrust; a want of boldness in pointing out to those whom we esteem and love, what we see amiss in their character and conduct. And sometimes it is *proper* that this feeling *should* oppress us, for sometimes it is sinful. Yet often it is commendable, and to be respected and yielded to. This will be the case when it leads us to observe *again*, to consider more carefully, the character and conduct which we suspect, or which excites our kind solicitude, to compare it diligently with the Scripture models, and above all, to arm ourselves with *Scripture warrant* for all that we advise or censure. Remembering, that 'prudence is the better part' at least of Christian 'valor;' it will be well to imitate *his* conduct, who alarmed by tokens of the presence of an enemy about his own, or his neighbor's dwelling, first arms himself, collectedly watches the fit season, then proves his boldness by a cool and firm assault.

For the Churchman.

GOOD MEN OF WEAK JUDGMENT.

It is easy to say of our neighbor, our worthy Christian neighbor, "He is a *good* man, but possesses a weak judgment." It is *not* so easy to love him for his goodness, and to bear generously with the weakness of his judgment. And this is the working of our proud and carnal hearts. Genius, strength of mind, intellectual excellence, are, *naturally*, admired, and honored, and coveted, by the human heart; and it is an act of Christian, godly opposition to its pride, to love, and honor, to condescend to, and embrace, the *good man* who daily proves his intellectual inferiority.

For the Churchman.

THE SCRIPTURES.

There is a singular characteristic of divinely communicated truth, which should be diligently considered by all who are engaged in teaching the Gospel, or administering in any way to the wants and diseases of the soul. Considerations calculated to strengthen and encourage the true-hearted, are laid before us in all their naked force and strength. Such as are intended to awe, to deter from sin, are also thus presented. There are others which are *intended* to do us good, but *may* do us harm; which are truly salutary in *some* states of mind, yet in *others*, if nakedly presented, hurtful in the greatest degree.

Of the first class, are the assurances of God's love to the penitent and faithful; the promises, to such, of beatitude hereafter;—and, again, the denunciations of wo to the obstinately wicked.

Of the last class, are the considerations of the delusiveness, and general inefficacy, of a death-bed repentance,—of resolutions formed under the pressure of trouble, disgrace or sickness, and, on the other hand, of God's willingness to accept of genuine penitence and faith, even at the last hour of life.

These last are nowhere, I think, nakedly and pointedly presented in the Scriptures, but left to be *inferred from* relations, incidents, facts and other truths, of such a character as to counteract the deleterious influence upon the mind, which if received alone, they might exert.

When we consider the propensity in some tempers, in time of sickness or providential visitation of any kind, to bring forward texts and passages of Scripture, apparently condemning themselves, as arguments for despair of pardon, and again of others to adduce them in support of false and delusive hopes, we are struck with the wisdom and tenderness of God, who has so wonderfully joined in the communication of his will, *truth* with *mercy;* and yet inseparably, *peace* with *righteousness.*

CHURCH DOCUMENTS.

DIOCESE OF MASSACHUSETTS.—SPECIAL CONVENTION.

On Wednesday, November 2d, the special Convention of the Protestant Episcopal Church in the Commonwealth of Massachusetts, assembled in Trinity Church, Boston, in pursuance of the call of the Standing Committee, to consider the application of the Church in Vermont to withdraw from the Eastern Diocese. Morning Prayers were read by the Rev. James Morss, D. D., Rector of St. Paul's Church, Newburyport. The Convention was then called to order by the Secretary, the Rev. Mr. Coit. Ten parishes were represented—the whole number present being twelve clergymen and twelve laymen. The Bishop being absent, the Rev. Dr. Morss was chosen President. The communication from the president of the Standing Committee, calling the Convention, having been read, the following resolution was offered by Mr. Walter, and unanimously adopted:

The Convention having been certified of the anxious desire of the state of Vermont to withdraw from the Eastern Diocese, and to erect itself, as soon as may be, into a separate Diocese; therefore, *Resolved*, that this Convention fully concurs therein, provided the assent of the Rt. Rev. the Bishop of the Eastern Diocese be had thereto. And the Convention, in the adoption of this resolution, the effect of which is to promote the dissolution of a compact which has for many years existed, and, by the Divine blessing, been productive of much comfort and advantage, earnestly commends the Church of Vermont, in case such separation should be effected, to the blessing of God, sincerely desiring for it all spiritual prosperity and peace.

The Convention was then dissolved.—*Banner of the Church.*

CONVENTION OF NEW HAMPSHIRE.

We make a brief abstract from the printed journal of this Convention, held at Somersworth, July 25th, which has just been put into our hands.

Of *eight* clergy belonging to this state, *five* were present; and eight *lay* delegates, representing three parishes.—The Rev. Mr. Howe, was elected President, and Albe Cady, Secretary. Divine service was then attended, and the Convention Sermon was preached by the Rev. Mr. Ballard.

The Rev. Charles Burroughs, Rev. Henry Blackaller, and Messrs. Timothy Upham, Edward Cutts, and George Jaffrey, Esqs. were elected to constitute the Standing Committee.

The Rev. Messrs. Burroughs, Howe, Chase, and Ballard of the clergy, and Messrs Harvey, Fiske, Jaffrey, and Cutts of the laity, were chosen to compose the delegation to the next General Convention.

The Committee on the state of the Churches, report that at no time since the introduction of the Episcopal Church into the state, have there been such evident tokens of prosperity, as at the present. The new congregation organized at Salmon Falls, Somersworth, in February last, was admitted into union with the Convention. The measures at that time adopted for the erection of an edifice, with a commendable spirit of liberality, have been carried to their completion. The building is a fine specimen of gothic, and a model for simplicity, taste, and symmetry. It was consecrated by the name of Christ Church, by the Rt. Rev. Bp. Griswold, on the day preceding the Convention. The parochial returns report, 301 communicants in 6 parishes; 79 baptisms, 22 adult; 48 persons confirmed in 3 parishes; 340 Sunday scholars in 4 parishes.

The Committee on the communication from Massachusetts in relation to a separation of that state from the Eastern Diocese, reported:—

That they should deeply regret the adoption of any measures during the life of Bishop Griswold, having the effect to deprive the Church in New Hampshire of his Episcopal jurisdiction and pastoral care, and that they would earnestly and affectionately recommend the continuance of the Eastern Diocese under its present constitution and union, and that they sincerely hope, as long as our present beloved Prelate can continue the exercise of his Episcopal duties, that the Church in Massachusetts will not urge, nor propose the furtherance of their desire of separation, as expressed in the document transmitted by the Secretary of their Convention to the Standing Committee of the Church in New Hampshire.

The next annual Convention is to be holden at St. Luke's Church, in North Charleston, on the 4th Wednesday of June, 1832, and the Rev Mr. Blackaller is appointed to preach the sermon.—*Ib.*

CHURCH INSTITUTIONS.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

Officers for 1831–2.

Benjamin M. Brown, *President;* Floyd Smith, 1st *Vice-President;* Henry Cotheal, 2d *Vice-President;* James M. Pendleton, M. D., 3d *Vice-President;* Charles N. S. Rowland, *Corresponding Secretary;* Henry J. Seaman, *Recording Secretary;* Richard Oakley, *Treasurer;* Thomas Browning, *Agent.*

SIXTEENTH ANNUAL REPORT.

The Managers of the Auxiliary New-York Bible and Common Prayer-Book Society, in discharge of an annual duty, present themselves before their constituents, with a report of the proceedings of the Board during the year which is just past. The execution of the sacred trust committed to their hands, fraught, as it is, with unspeakable satisfaction, is rendered still more interesting, by the anticipation of that regularly recurring period, at which they are to recount to those whose bounty they dispense, the progress and the effect of their exertions. They rejoice, too, in the opportunity which the occasion affords them, of pressing upon the attention and patronage of the friends of religion and the Church, the continual claims of an institution, founded in the purest of all charity—that of diffusing among the ignorant, "the wisdom which is from above,"—and distributing among the poor of this world the means by which they may secure the riches of "life and immortality."

The moneys which have come to the hands of the Managers, since the last anniversary, are about equal in amount to those received during the preceding year, and have been faithfully and carefully applied to the purpose for which they were given; but as part of them were necessarily expended in the discharge of a previous debt, the distributions have been more limited than usual, and have fallen far short of the wants and demands of the community. The applications for the Book of Common Prayer are unceasing; and it is greatly to be regretted, that the means afforded to the Society of meeting these applications, bear so small a proportion to the importance of the object, or the wealth of our Communion. With the petitions of the poor and destitute yet sounding in our ears, we appeal, with heartfelt earnestness, to our Episcopal brethren, who are blessed with the regular services of the Church, and whose devotions ascend to the throne of grace in the unequalled language of our Liturgy; and entreat them to remember the thousands who are scattered over the vast extent of our country, to whom these services have been long unknown, and who would receive with tears of joy and gratitude, the treasures which are contained in that book, out of which their fathers, or they themselves, perhaps, in better days, were privileged to worship. We entreat them to remember the infant congregations, which are fast springing into existence in the remote parts of our own diocese; and the numerous individuals more immediately about us, to whom the Book of Common Prayer would be an acquisition as acceptable as it would be edifying.

It appears by the statement of the agent, which is annexed to this report, that the Society has distributed, during the last year, three hundred and twenty-eight Bibles, one hundred and eighty-one Testaments, two thousand two hundred and forty-five Prayer-Books, and one hundred and thirty-seven copies of the Book of Hymns. The whole number of volumes which has been put in circulation since the organization of the Society, is fifty-eight thousand seven hundred and eighty-one.

It has been heretofore stated in our annual reports,—and to prevent the possibility of misapprehension, we repeat the remark,—that the great disparity in the number of Bibles and that of Prayer-Books distributed by the Society, is owing entirely to the inequality of the demand. This inequality is accounted for by the existence of numerous Bible Societies, while ours is the only Association in the country, for the circulation of the Book of Common Prayer, whose operations are not confined to a very limited sphere. It will be seen by the report of the agent, that this Society, although nominally local and auxiliary, has extended its distributions, during the past year, into twenty-seven counties of our own state, and into eleven other states of the Union, beside the territory of Michigan, the distant island of Hayti, and the more distant colony of Liberia. It is a question worthy of the most serious consideration, whether the usefulness of the institution to the interests of the Church would not be greatly increased, by throwing off its local and auxiliary character, and re-laying its foundations upon a more extended plan, with a view of multiplying the sources of its income, and enlarging the compass of its operations. Nothing is so essential to the establishment and growth of our Church, as the wide dissemination of the Book of Common Prayer. Without it, the labors of missionaries are deprived of very much of their efficiency. It is itself a most efficient missionary,—addressing itself to the understanding and the heart in the most forcible and touching language, and exerting an almost irresistible influence over the mind of the sober inquirer after evangelical truth. In the circulation of this invaluable summary of doctrine, discipline, and worship, it is most desirable that the efforts of Episcopalians should be concentrated,—that there should be a confluence of the various means of Episcopal bounty, to be thence distributed wherever their refreshing and fertilizing influences might be most needed.

By the Treasurer's Report, it appears that the *Permanent* Fund of the Society, which, at the last anniversary, amounted to $1,316 25, has been increased to $1,549 94. Of this sum, $600 are loaned upon bond and mortage, and $716 25 invested in stereotype plates of the octavo Book of Common Prayer. The balance, of $233 69, is deposited at interest with the Trustees of the Protestant Episcopal Press. The addition just mentioned, has arisen in part from interest upon the bond, and from the price paid by the Press for the use of the plates belonging to the fund. For one hundred dollars of the increase, we are indebted to the pious liberality of the ladies of St. Paul's Chapel; who have recently constituted the Right Rev. Bishop of the diocese, and the Rector and Assistant Ministers of Trinity Church, Life Members of the Society. While we express our grateful sense of this generous contribution, we do but justice to the charity and religious zeal of the sex, when we anticipate the imitation of so praiseworthy an example by the ladies of other congregations.

The sum received by the Treasurer to the credit of the *Disposable* Fund, is $1000 49. Of this sum, $217 75 have been paid in by subscribers; $76 88 have been derived from donations; $75 have arisen from the use of our 18mo. stereotype plates, by the Protestant Episcopal Press; and $630 86 have been collected in various churches, after sermons by Rev. Dr. Wainwright, the present Bishop of North Carolina, and the Rev. Messrs. Breintnall, Richmond, Bayard, and John A. Clark, to whom the Society is indebted for their able and successful efforts in its behalf. The Board of Managers must be permitted to indulge their feelings, by a public acknowledgment of the liberal gift of fifty dollars to this fund, in the course of the past year, by Mr. Jacob Shatzel, whose name stands high on the list of benefactors of our religious institutions.

The whole of the Disposable Fund has been exhausted, and a debt, moreover, of $679 22 has been contracted with our publishers: we must, therefore, again resort to the unfailing benevolence of our friends, for the means of relieving us from our present responsibility, and of continuing our operations through the coming year. Under a lively recollection of past liberality, and with a firm reliance upon the blessing of heaven on so sacred an enterprise, we make our annual appeals for aid with a confidence that never falters. Notwithstanding the stupendous exertions to distribute the Word of Life which will mark the present as a memorable age in the history of Christianity, and which would seem, even to the sober mind, to indicate the dawn of that bright and glorious day which the inspired volume teaches us to expect,—there are yet many, even in Christian countries, to whose eyes the pages of the Gospel of Christ are scarcely more familiar than the Koran of Mahomet, or the Vedas of Hindostan. What has been already done in this holy cause, instead of abating our ardor, should have the effect of increasing our zeal, and stimulating us to more energetic action.—"There is no discharge in this war," until the strong holds of irreligion and infidelity are broken up, and the banner of the Cross waves throughout the world. Following in this respect, as we humbly believe, the practice and precepts of the founders of our religion, we go forth to the contest armed with apostolic weapons—the Word and the Church of God. While we regard and reverence the Bible as containing "all things necessary to salvation;" and while we rejoice in the successes of our brethren, who, differing from us in sentiment, deem their duty best discharged by a distribution of the holy volume, without note or comment; we know how to reconcile respect for their persons, and charity for their motives, with a firm and uncompromising adherence to the principles upon which our Society is founded. When we distribute the Book of Common Prayer in connexion with the Scriptures,* we thus discharge a duty which all other denominations of Christians acknowledge, and which, though in a different way, they, too, perform. We disseminate our own peculiar views of evangelical truth. What we do conjointly, they do separately. We *accompany* the Scriptures by our exposition of their contents,—they send forth the Scriptures first, and afterward *follow* them with missionaries, sermons, tracts, and commentaries, presenting their various modes of construction. If the naked question be proposed, whether the Bible, although wholly derived from inspiration as its source, yet made up as it is, of the writings of various individuals, in different ages of the world, addressed in the first instance to people of diversified customs and habits, and translated from language to language, could be as well understood upon the unassisted perusal of an unlettered man, as if it were accompanied by the explanations and illustrations which are afforded to us by the accumulated learning of a thousand generations; there is no one, of whatever persuasion, who has the exercise of his reason, but must answer in the negative. When Philip, directed by the Spirit of God, inquired of the eunuch, who read Esaias the prophet, "Understandest thou what thou readest?" the reply was, "How can I, except some man guide me?"—"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Where, then, the choice is in our power to deliver the Bible alone, or with the addition of such means as we possess of understanding its contents, we cannot hesitate in adopting the latter course. Whether the exposition should *accompany* the sacred volume, or *follow* it, resolves itself, as between ourselves and other denominations of Christians, into a mere question of *policy*. But when we address ourselves to Episcopalians, we claim their support upon other and higher grounds. We include in our appeal, the numerous and respectable members of our Communion, whose sense of duty or expediency has led them to unite with other sects in the circulation of the Scriptures alone, but whose attachment, we trust, is not thereby diminished to the distinguishing tenets of the society of Christians to which they profess to belong. We do not ask the *exclusive* patronage of such; but we would impress upon all who believe in the divine institution of a visible Church, the existence of which depends upon the due ministration of the sacraments, by a ministry deriving their authority from Christ their Head, through a line of Bishops, in regular apostolic succession, the solemn obligation under which they lie, to extend to others the inestimable privileges which they in this respect enjoy. The Church to which we belong, "built," as it unquestionably is, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," has a value infinitely beyond that of any human institution. Possessing a ministry of undisputed authority, and holding fast to the pure doctrines of primitive Christianity, uncorrupted by the superstitions and heresies by which, from age to age, she has been surrounded and assailed;—offering up her prayers and praises to God, in the fervid and sublime language of a Liturgy which surpasses all uninspired composition;—regulated by a system of discipline which ensures order and sobriety in the midst of enthusiasm and extravagance;—observing a ritual at once simple and imposing;—consecrated and endeared by the sufferings and death of a "noble army of martyrs," and the pious examples of a long line of "holy and humble men of heart," who have ascended from her bosom to the Church triumphant in Heaven: our exertions in her cause should be in some measure proportioned to her exalted character, and to the high destiny, which, we humbly trust, in Providence awaits her. It is the extension of this Church, together with the Revelation of its Divine Founder, to which our labors are directed; and for which we earnestly solicit the benefactions of the charitable members of our Communion. Is there—can there be—one, who feels in his own breast the blessed influences of our holy religion, sanctifying him in prosperity, sustaining him in adversity, and affording him the comfortable assurance of a "final exaltation to the same place whither his Saviour Christ is gone before," who can experience even a momentary indifference, while thousands and tens of thousands of his fellow-creatures are strangers to the promises and consolations of the Gospel. No—it cannot be. One of the unvarying characteristics of the true Christian is, a desire to extend to the whole human race the blessings in which he himself participates,—the ardent wish, that all his fellow-men, without distinction of name, or sect, or country, were "altogether as he is, except those bonds" of remaining corruption, with which the best Christian feels himself enthralled. Blessed, in this righteous cause, is he who gives as well as he who receives. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Let us pursue, then, with unwavering perseverance, the sacred work in which we are engaged. It is our happiness to live in this day of Christian enterprise and zeal, when it may be truly said, that "the Lord is making bare his holy arm in the eyes of all the nations." May it be our glorious privilege to act as humble instruments in the fulfilment of the prophecy, that "all the ends of the earth shall see the salvation of our God."

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* Although a joint distribution of the Bible and Book of Common Prayer is preferred by the Society, yet, where both are not wanted, either is given separately; and donations will be separately appropriated when so directed by the donors.

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz*:—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

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